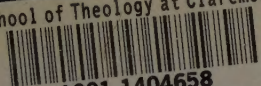


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THE CHRISTIAN PULPIT

A SELECTION OF
THIRTY MINUTE SERMONS

By
REV. JOHN H. HORST, D. D.
AND OTHERS

WITH
ONE HUNDRED AND FIFTY ILLUSTRATIONS



THE PULPIT AND PLATFORM PUBLISHING COMPANY
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Preface.

Mr. H. C. Dickhaut, who has been in the service of the Western Methodist Book Concern for fifty-three years, realizing the need of some relaxation after all these years of strenuous labor, last fall asked to be relieved from the position which he had filled so efficiently and ably. But even at his age he still has such an amount of energy that he could not, without detriment to his health, retire from all activity in the vocation followed for more than half a century. Feeling the need of some kind of employment to engage his mental and physical powers, he revealed to me his intention to publish two books, and asked me to prepare one of them for the press. I have enjoyed the highly appreciated friendship of Mr. Dickhaut for more than thirty years, and he has patiently sat under my pulpit ministrations for fifteen years—nine years as pastor and six years as district superintendent. Under these circumstances I could not do otherwise than accede to his wish, though reluctantly. He then outlined a somewhat novel plan for the book which has been faithfully followed, and is herewith presented to the public.

According to this plan I was to furnish one-half of the sermons, and prominent ministers of various Protestant denominations were to provide the other half. Furthermore, he stipulated that they should be plain and edifying sermons, not exceeding thirty minutes in length, and well illustrated. The illustrations, however, were to be detached from the body of the sermons and placed in the back part of the book as an "Appendix of Illustrations," thus making them easily available for other purposes.

They are numbered, and the subjects consecutively arranged, and can readily be found either in connection with the sermons, or when otherwise required. These ideas have been faithfully embodied in this book.

The writer desires to extend his most hearty thanks to the brethren beloved whose sermons appear in this volume, for the prompt and cordial manner in which they have responded to our request. He asks, too, their kind indulgence if, in some cases at least, they find their sermons abridged, and the illustrations culled from them and placed in the appendix, or some selected illustrations added. The plan of the book, as indicated above, made these changes necessary. Knowing how exceedingly rich the sermonic literature in the English language is, the writer was loath to undertake the preparation of this book for publication. Nevertheless, he now sends it forth on its mission with the prayer that it may prove a benefit and blessing to some of the readers.

JOHN H. HORST.

Covington, Ky.,

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Special Sermons for Special Occasions.

God Commending His Love Toward Us.

But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him. Rom. 5:8, 9.

IN the great book of nature we read nothing of God's love to sinners. We do read there God's wonderful wisdom and power. We find there unyielding law and force, overwhelming all opposition and crushing every opponent. We behold there continual displays of cause with its inflexible effect. The play of lightning in the clouds is grand, but it kills whom it strikes. The ocean is majestic at times, but the fury of its roaring billows wrecks the ship and engulfs hundreds of human beings. The great flood rolls grandly through the valley, but bears on its onrushing waves destruction of life and property. The cyclone is terrible as it sweeps through the land, leaving devastation and death in its track. The human world has been deeply shocked by the appalling loss of life in the recent earthquake, occurring December 28, 1908, in the southern part of Italy. It is said that about two hundred thousand lives were blotted out by the earthquake, by the falling walls of buildings, and by the great tidal wave which swept in from the sea almost before the earth had ceased to heave and tremble. It was one of the most disastrous earthquakes in history. The cities of Messina and Reggio suffered most. The former is in ruins, and the latter has nearly disappeared. Many villages were destroyed. The shock lasted only thirty-two sec-

onds, and yet how terrible was the destruction of life and property! Saints and sinners, good and bad, were alike sufferers.

So in the book of nature we find it nowhere written that God has love for sinners. If man transgresses nature's laws, knowingly or ignorantly, he must suffer the consequences. Impartially and relentlessly she inflicts her punishment. In the whole realm of nature we find no hint of mercy, or pardon, or love. For nature was written before sinners had existence. In the Bible only do we find that God loves sinful man. It is the exclusive and cardinal doctrine of Holy Scriptures. In the New Testament especially do we find this truth iterated and reiterated. And it is this self-same love which God commends toward us, according to Paul's words in the text: "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him."

I. THE LOVE OF GOD TO SINNERS. "God commendeth His love toward us, while we were yet sinners." Love is God's nature. He is not mere intellect; He has a heart, and His heart is love. Love is not merely an element or attribute of His nature, but it is His nature, the very essence of His being. He has wisdom, He has power, He has justice and other attributes, but He is love. Other feelings exist in Him, but they all exist in His love, they all act within the bounds of His love, they are all the servants, messengers, and helpers of His love. This fact gives to all God's attributes a beautiful setting, and glorifies them as the rising sun does the snow-capped peaks of the Alps or the Rocky Mountains. We need not now fear God's omnipotence, for we know that His almighty power is a servant of His love, employing it for the protection and help of His children. We need not now fear God's omnipresence, for we know it is His embracing love; it is like the arms of a father encircling his child; like the breath of the mother kissing the infant in her arms. If we are sincerely endeavoring to serve Him, we need not stand in awe and fear of His omniscience, for "like as a father pitieth his children, so the Lord pitieth them that fear Him. For he knoweth our frame; He remembereth that we are dust." Thus all God's attributes are ingrained by His love.

1. *God Loves His Children.* He is their Father. That really tells us how He feels toward us, how willing He is to give to us what is good for us. You know how much you love your children; how much you are willing to do for them; how anxious you are for their welfare in every respect. How unselfish is the love of father and mother! How self-sacrificing is their devotion in caring for their children! It is their heart's desire that these children shall live better and be more useful in life than they, the parents, were able to be. When Christ would give us a better conception of God's love, He appeals to the consciousness of our parental love, saying: "If ye, being evil, know how to give good gifts to your children, how much more shall your Father which is in heaven give good things to them that ask him?" It is an apt and beautiful simile. God's love does not differ in kind from parental love, only in degree. It is the same kind of feeling, only so intensified that we in our present condition are not able to measure it. God is inconceivably better than man, and therefore His affection for His children is inconceivably greater than the best of human love. It is a glorious truth that God loves His children, a truth full of comfort and inspiration.

2. *But God Loves the Sinner Also.* It is this love which He commendeth toward us—His love for sinners. He loves every man, woman, and child in the world. That includes the wicked as well as the good. It is not hard to convince people that God loves the good, the upright, the amiable, the benevolent. But it is almost impossible to persuade them to believe that God loves the liar, the thief, the drunkard, the gambler, in fact, every class and kind of sinners. (Illustration 1.)

Let us not forget, however, that *God hates sin*. If sentimentalists expect Him in His great mercy to ignore anything that is sinful, then they do not know Him. For His very nature is irreconcilably opposed to sin. He not only hates it, but can not look upon it. "Thou art of purer eyes than to behold evil, and canst not look upon iniquity." Not for a moment can He let His eye rest upon it. As light and darkness can not co-exist in the same room, because one will necessarily exclude the other, so God and sin must ever exclude one another. They can never dwell together. God is so holy that the very "heavens are not clean in

His sight." Of sin and wickedness He says, "O, do not this abominable thing that I hate." Though sin is exceedingly odious in God's sight, nevertheless He loves the sinner and yearns intensely to free him from this evil. The father loves his child, but hates the sin, and gives himself for the child that he may cleanse away the sin. So God loves man whom He has created in His own image, and would remove sin from him which mars that image. There is something in man, whom God has created, that He hates, but man himself as His creature He loves. We often fail to distinguish between a man and his sins. So we hate the man in his sins sometimes, whereas we should hate his sins and love the man. God, however, distinguishes always between the gold which is His and the dross which is not His. He hates the dross, and yearns to separate the gold from it. Let us take to heart then the great truth. God loves the sinner, but hates sin intensely.

II. THE MANIFESTATION OF GOD'S LOVE. God revealed His love toward us, "in that, while we were yet sinners, Christ died for us." Christ's death was altogether unique. We are told by some would-be teachers of Christian doctrine that He died to confirm the truths which He taught, sealing them by His blood. We are told, too, that He suffered and died as He did in order to set us an example, that we should follow in His steps. And this is true as far as it goes. But it does not by any means go far enough. It is merely the A B C of the significance of Christ's death. It has a vastly deeper, holier meaning than this. Let us turn to the Bible, the Word of God. There we learn that He died for us as an expiation of our guilt, and to atone for the sins of the people. There we are taught that He died for us as a sacrifice, a ransom, a substitute; that He redeemed us from the curse of the law, being made a curse for us; that He once suffered for sins, the just for the unjust, that He might bring us unto God. He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed. Surely He hath borne our griefs and carried our sorrows. His death was an offering and sacrifice to God for a sweet-smelling savor.

In "Robert Elsmere" we are asked, Why do you not get rid of the sternness and appalling nature of the Christian religion, and simply proclaim the Fatherhood of God? To this question we must answer: The death of Christ is the only manifestation of God's love that will convince sinful humanity. The prince of German poets, Johann Wolfgang von Goethe, once said, "If I were God, the woes of the world I had created would break my heart." The same thought came to another man as he beheld the mass of misery and vice in which so many human beings are weltering. Exploring the slums of a great city, seeing the poor in their wretched, dark, and ill-ventilated tenements, beholding them in all their misery, squalor, disease, and sin, it made him cry out: "How does the heart of God stand it? Why does not the heart of God break?" When he saw little children suffering from neglect and hunger, eagerly gathering scraps of decayed fruit from the gutters, he again cried out, "Why does not the heart of God break?" The scenes of woe, misery, and sin, which he had seen, saddened his heart inexpressibly. It was then he saw a vision and heard a voice. He saw the Son of God poor, hungry, and homeless. He followed Him as He went up to Jerusalem for the last time, and from Jerusalem to Calvary, and as he beheld Him on the cross he seemed to hear a tender voice saying: "God's heart is broken. It broke yonder on Calvary."

W. Robertson Nicoll says: "The sorrows of the world did break the Heart of hearts. Surely He hath borne our griefs and carried our sorrows, even unto blood, even unto broken-heartedness. Why do you not say that God is Father and that all is to be well, and leave the Christ out? Why do you not read the text, 'God so loved the world, that He gave to every one eternal life?' If any one proclaims that God is love, upon what facts is he to rest his arguments? Does he find the love of God in the mass of misery in which the world around is weltering? Belief in the love of God has been maintained and propagated in the shadow of the Cross, and only there. Apart from that, where is the proof that God is a Father and not merely a force? In the Old Testament they did not know it, though there are passages that dimly shadow it. Christ came in time. The heart of the world was failing. Martyr after martyr, prophet after prophet

had died without a token. He came to change the cross into a throne, and the shroud into a robe, and death into a sleep, and defeat into everlasting triumph."

Christ died for us, that is, as our *substitute*, in our stead. He gave His life for us upon the cross. He died for our sins, atoning for our guilt. "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world."

"O Love divine, what hast Thòu done!
The incarnate God hath died for me!
The Father's co-eternal Son
Bore all my sins upon the tree!"

(Illustration 2.)

III. THE PURPOSE OF GOD'S LOVE. "Much more then being now justified by His blood, we shall be saved from wrath through Him." According to these words, the benevolent purpose of God's love is twofold, namely:

1. *To Justify Us*. "Being now justified by His blood," that is, by the blood of Jesus Christ, representing His all-sufficient sacrifice. Man as a sinner needs justification. Dr. Latimer says, "We therefore define justification to be that gracious act of God, whereby, on the ground of the atonement and on the condition of faith in Christ, he pardons the penitent, and treats him as though he had not sinned, and receives him into positive favor." No one can be justified by his own works. "For by the works of the law shall no flesh be justified." The best endeavors in our own strength are worth nothing. They are altogether unsound and ever failing. They do nothing well and can not be relied on. There is nothing in them pleasing and acceptable to God, because they are the endeavors of persons living in a state of nature. "A corrupt tree can not bring forth good fruit." But there is a way of justification whereby a sinner may appear before God as if he had never sinned, and as if he had always performed his duties faithfully. On God's part it is an act of grace and mercy. "Being justified freely by His grace through the redemption that is in Christ Jesus."

Justification is not something that we can claim as our right as the laborer the wages which he has earned by his toil, because

we can not earn or merit it by our good works. We must receive it as a free gift of God's grace. But it is not a mere act of clemency on the part of the Almighty Governor of the world. It is a boon bought by the death and blood of the Son of God. In our country we enjoy a high measure of civil and religious liberty. Every child born under the Stars and Stripes, and every immigrant to our land receives all the benefits and blessings of this liberty as a free gift. But these blessings have been dearly bought by the patriots of the Revolution. They paid for them in hardship, blood, life, and treasure. So justification by faith with all its blessings was procured for us by the great sacrifice of our Lord and Savior on the cross.

In order that we may secure this justification we must really know and feel that we are lost and undone sinners. How slow men are to realize this. In a general way we are ready enough to say, "Yes, we are sinners—all men are." But to realize in the depths of our hearts that we are really lost, condemned, and perishing—that is altogether another thing. D. L. Moody once called on a ministerial brother in an Eastern town, desiring to spend the next day, Sunday, with him. The minister was pleased with Mr. Moody's visit, but said that he was ashamed to ask him to preach. "How is that?" asked Mr. Moody. "Well," was the reply, "our people have got into such a habit of going out before the close of the meeting that it would be an imposition on a stranger." "I will remain and preach," said Moody. After the Sunday morning opening exercises, and before beginning his sermon, Mr. Moody said encouragingly, "My hearers, I am going to speak to two sorts to-day, the *sinners* first, and then the *saints*." After earnestly addressing the supposed sinners, he said that they could now take their hats and go. But the whole congregation remained and heard him to the end. Not a single person wanted to be considered as belonging to the first class, the sinners. And yet there is no hope for our salvation unless we realize in very truth our lost condition. It is related of the great Scotch surgeon, Sir James Simpson, that he was once approached by a young man who wished to compliment him by asking what he considered as his greatest discovery. The eminent scientist simply replied, "My greatest discovery is, that I am a great sin-

ner and that Jesus is a great Savior." Verily, that is the greatest and most blessed discovery that any person can make!

2. *To Save Us From Wrath to Come.* "We shall be saved from wrath through Him." There is a day of wrath coming for those people who persist in their sins. The Bible speaks of it in unmistakable language. When the Pharisees and Sadducees came to his baptism, John said to them, "O generation of vipers, who hath warned you to flee from the wrath to come?" Addressing the sinner Paul says, "But after thy hardness and impenitent heart thou treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God." And in the great day of wrath the kings, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, will all alike seek a hiding place, and cry out to mountains and rocks, "Fall on us and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of wrath is come; and who shall be able to stand?" Blessed be God, there are those who will be able to stand fearlessly, even rejoicingly, in that great day. "For God hath not appointed us unto wrath, but to obtain salvation by our Lord Jesus Christ." There is no other way of escape than through "Jesus, who delivered us from the wrath to come." My friend, accept Him by faith as your Savior, and you "shall be saved from wrath through Him." There is no other way of escape for rich or poor, high or low. (Illustration 3.) There is a hell, a place of wrath, as surely as there is a heaven, a place of everlasting felicity. There have always been people who denied the existence of a hell. But they were in nowise the best people. They had every reason to fear hell, and get rid of it, at least by denial.

Will you have salvation, the gift of God's love in Christ? Then repent of your sins, and return to God with all your heart, and seek His forgiveness. "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon."

The Master's Legacy of Peace.

Peace I leave with you. My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. John 41:27. \

IN these words we find the precious legacy of our Lord and Savior to His disciples. For it is in the light of a legacy that we are to view them. In this His last will and testament He bequeaths to them not the things of this world, as riches, honor, and greatness, but peace. Matthew Henry beautifully says: "When Christ left the world, He made His will. His soul He bequeathed to His Father, and His body to Joseph, to be decently interred. His clothes fell to the soldiers, and His mother He left to the care of John. But what should He leave to His poor disciples, who had left all for Him? Silver and gold He had none; but He left them what was infinitely better, *His peace*, as a dying father leaves portions to his children. And it is a worthy portion."

It is not only a worthy, but also a *needful portion*. All men need the peace which Christ here promises to give. Human life needs some element to tranquillize it. For we are all conscious of an unrest in the inner man. Looking on the ocean Ruskin exclaims, "How shall we follow its eternal changefulness of feeling! It is like trying to paint a soul." It resembles the soul of the unsaved sinner which the Bible compares to "a troubled sea that can not rest." I have somewhere read that the first vessel built on this continent was named "The Unrest." What an apt designation for the ship of every human life that has not yet entered the harbor of salvation. Man, perhaps, never sinks so low in degradation as to be wholly unconscious of his soul's unrest and yearning for peace and repose. There is doubtless a cry ascending from every heart for rest that knows no turmoil, and for peace that knows no strife. This feeling arises in the soul because unhappiness is there. The higher and nobler nature is

bound with the fetters of sinful bondage. The immortal spirit is discontented with its present state and circumstances. And the yearning after rest and peace is the divine in man that longs for a good which it has not, and is dissatisfied with an evil which it has. It is to meet this crying need of man's soul that Jesus promised, "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

I. WHAT THE MASTER HAS PROMISED.

1. *It Is His Peace.* "My peace give I unto you." There are other kinds of peace in the world. The Lord indicates this fact by designating the promised peace as "*My peace.*" There is a peace that springs from an uninformed conscience, of one who thinks that, no matter how he lives or what he does, if he will only go through the performance of certain religious ceremonies, he will win heaven. There is a peace of an unawakened conscience, of one still sleeping securely in his sins. Here the strong man armed keeps his palace and his goods in peace. It is a peace of religious indifference, more dangerous than war and not worthy to be called peace; for God declares, there is no peace unto the wicked. Dying in this state the sinner is lost. In his false security he does not realize this dreadful danger. He is not yet consciously unhappy, though of peace, in its true sense, he as yet knows nothing.

There is a peace of the self-righteous man, of one who is at peace with himself on the ground of his moral integrity, his respectability of character, and of the righteousness with which he is credited amongst his fellow-men. Christ has drawn a picture of him in the Pharisee in the temple at his prayers. Every word of that prayer breathes, on the one hand, self-complacency, self-adulation, and self-satisfaction; and, on the other hand, an uncharitable reflection on others. There can be no doubt that he enjoyed some degree of serenity of mind in his self-delusion. Such men, however, "weave a spider's web; their webs shall not become garments, neither shall they cover themselves with their works." I would not decry or depreciate the value of character, integrity, and good reputation, but they can never avail to justify man before God, and secure for him real peace. There is the

peace of the wordly man, a peace like that of the rich farmer whose ground brought forth plentifully. Not having sufficient storage room for the abundant harvest, he decided to pull down the old barns and build greater ones, and stow away in them the product of his rich harvest. Then he would say to his soul, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." But that very night by God's command death snatched him away from the abundance of his earthly possessions.

Thus it is that men to-day, as in the days of Jeremiah, cry, "Peace, peace; when there is no peace." Ever since Eve believed the words of the tempter, "Ye shall not surely die," men have flattered themselves that they could have peace though they disobeyed God. Of this false peace somebody has truly said: "It is the friendship of Joab, concealing his murderous dagger. It is the slumber of Samson in the lap of Delilah, softly depriving him of his locks. It is a sleep obtained by opium. It is the loss of feeling, the presage of death. It is the calm of the Dead Sea, the consequence and evidence of a curse. Thus we have observed that before a fall of exceedingly heavy rain, the wind has been unusually still. Thus travelers inform us that before an earthquake the air is uncommonly serene."

2. *Man Can Not Earn or Merit Genuine Peace.* In 1896 there appeared in the *Epworth Herald* a letter written by an octogenarian, a man highly respected in the Methodist Episcopal Church. Among other things this letter contained this statement, "I am enjoying the happy remembrance of having lived, not to self or sin, but to do good and to lead others to Jesus." About the same time the editor of a Presbyterian journal said: "We can insure full happiness only by living no one day whose memory will make us ashamed, or give us pain, as we sit in the eventide shadows and recall it. An unholy life yields a harvest of wretchedness and misery in old age. A life of obedience to God, of personal purity, will make old age like a garden of fruits and flowers."

Are these two statements true, viewed in the light of God's Word? Do Scriptures teach that a blameless, spotless life is the true source of peace and happiness in old age, or at any other

time of man's life? If peace only springs from conscious rectitude, is there any need or any room for the gospel? If peace can only be secured by a life of purity and good works, where is the man that can honestly claim it? Is there no peace for those who are conscious that they have not always been good, that they are not good now? If these statements are true, then there is neither peace nor happiness possible for all who realize the sorrowful fact that they have for years led a sinful life. It is not good news to sinful men to hear the words: "Woe unto the wicked! It shall be ill with him." There is no comfort nor encouragement for the awakened sinner to be told that only a life of purity can afford peace, or fruit and flowers in old age. That is certainly not the gospel; it is rather the law. It is the stern message of the Old Testament, and not the good news of the New Testament. A peace wrested from the contemplation of right living and personal purity lacks stability. It is built on a foundation of sand. For where is there a person who is not conscious of a wrong step, a wrong desire, a wrong word, a wrong thought, somewhere in his history? No, man can not earn or merit true peace.

3. *True Peace Is the Gift of Christ.* How the New Testament writers ring the changes on this truth. "For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us." To the Roman Christians Paul wrote, "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." And again, "There is, therefore, now no condemnation to them which are in Christ Jesus." Jesus procured this peace for us when He suffered and died to atone for our sins. "The chastisement of our peace was upon Him." He gives this peace to us when we, through His intercession, become reconciled to God, and are granted a full and free remission of our sins. It is a peace founded on an act of divine amnesty. (Illustration 4.)

4. *The Peace of Our Savior Is a Precious Gift.* This peace is to the soul what health is to the body. It is not so easy to define health, perhaps, as we may think, if we have never tried. When all the organs of our body perform their functions and all the limbs move without causing us any pain; when there is no

disarrangement in any part of our complex physical organism to cause disorder or disturbance; when there is no racking pain, nor burning fever; when there is a harmonious play of all the functions, which permits a man to be all that his proper nature implies—then we say that we are well or in health. A man who has the peace of God dwelling in his heart or conscience is one who enjoys spiritual health, and can say, “It is well with my soul.” For this peace does not come, as some false peace does, from ignorance of impending danger; it is not a sleep in deceptive security; it is not produced by closing the eyes against the facts of sin, guilt and condemnation. It grows out of a well-grounded consciousness of salvation and security in Jesus. He who enjoys this peace knows well what sin is, and how its guilt condemns. But he also has the firm assurance that Jesus Christ has atoned for his guilt, forgiven his sins, and saved him from condemnation. He sees the storm in all its fury coming, but he has found a safe refuge in Christ, and feels perfectly secure. He knows the flood is coming that will deluge the whole earth, but he is in the ark, and rejoices with a grateful heart in his safety.

5. *The Peace of Our Savior Is a Great Gift.* It is a blessing which can only be found in the treasury of heaven. There is but one such blessing in the whole world. This peace is greater than all other treasures. Philosophy can not bestow it, for it can not cleanse from sin. Good works can not secure it, for they can not save. This peace rules in the heart, and is enthroned on the brow. It dwells in the palace of conscience, and stands on guard in the hall of the senses. It is an assurance of victory, even in view of all that the devil, or the world, or death and judgment can do to alarm the Christian. In short, so great and glorious is this peace, that there is but one Being in the universe who can bestow it. Jesus Christ claims this exclusive prerogative when He says, “Peace I leave with you, My peace I give unto you.”

II. HOW THE MASTER GIVES. “Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.”

1. *The World Gives What Costs Little or Nothing.* Its gifts and presents are at their best cheap goods. It gives in vain

wishes and empty salutations. Its gifts cost no self-sacrifice, no life and blood. But the peace which Jesus gives cost Him the greatest imaginable self-sacrifice, as seen in His incarnation, His life of poverty and self-abnegation, His death by crucifixion. He purchased this peace for us, not with silver and gold, but with His own precious blood. You can receive this gift to-day, this very hour, without money and without price. To obtain this peace you have no hard conditions to meet. You are not compelled to wrest it out of God's hand by self-castigation, and tears, and toil, and agonizing prayer. It is yours on one condition, that you accept it by faith in the Lord Jesus Christ. For Paul says, "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." But, remember, that on Christ's part this peace was purchased at a cost of unspeakable toil, conflict, and sufferings. In this land of the free and the home of the brave we enjoy a high measure of civil and religious liberty. Every child born under the Stars and the Stripes, every immigrant that comes to our shores, receives this liberty as a gift. It costs him nothing. Nevertheless it is a costly gift, for it was purchased by the toil and sufferings, the blood and life of unnumbered patriots who fought, bled, and died to obtain it. So this peace was secured by Jesus, our blessed Redeemer, at an inestimable price. And yet, at the touch of faith it is yours. If you receive Jesus in His saving grace and power into your heart you get His peace.

2. *The World Gives What Does Not Satisfy the Soul.* It caters to the body, to the outward and transient in man, to his passions and animal propensities. Jesus supplies the inner and eternal needs of the soul, and satisfies its spiritual yearnings and immortal aspirations. "The world only supplies music for the physical ear, and sceneries for the physical eye; Christ supplies music for the soul, and spiritual sceneries of unspeakable beauty to the eye of faith." In the fourth chapter of John's Gospel we have one of the most remarkable and impressive incidents in the Bible. It is the interesting and instructive conversation of our Lord with the woman of Samaria. Speaking of Jacob's well, He said to the woman, "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I give

him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." In these words the Lord illustrates the difference between the world's giving and His. There is no peace, no satisfaction that will meet the demands of the soul in the possession of wealth, of honor, of dignity, of rank, of learning. There is peace for the restless soul, and repose for the weary spirit, only in the trusting, loving fellowship with the Savior, the blessed Jesus. (Illustration 5.)

3. *The World Gives What Does Not Comfort or Quiet in Trouble.* All the favors of the world can not calm a troubled heart. "In the world ye shall have tribulation," our Lord said. And Shakespeare expresses the same sentiment when he says of life's troubles, that they are the "ills and aches that flesh is heir to." In the world man finds losses, crosses, sickness, bereavements, disappointments, and vexations; but none of its pleasures, honors, riches, or any other gifts can comfort, calm, and support him in these troubles and afflictions. But like a rock in the midst of life's storms and surging sea, unmoved by all this turmoil, stands our Lord and Savior in heavenly majesty, and whispers to His troubled disciples, "My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." To the Christian the world does not cease to be troublesome. Sickness will not keep aloof from you any more than from the wordly man. Death will bereave you of your loved ones just the same as other people. In this respect the outward world will be to you the same as to the people who are not Christians. But having God's grace and Christ's peace in your heart, it will not be troubled, neither will it be afraid. Calmly and triumphantly you can sing your song of victory: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through Him that loved us." (Illustration 6.)

4. *The World Gives What Is Only Transient.* Earthly things soon vanish, and the pleasures connected with them are fleeting and momentary.

"But pleasures are like poppies spread—
You seize the flower, its bloom is shed ;
Or like the snowflake on the river,
A moment white—then melts forever ;
Or like the borealis race,
That flit ere you can point their place ;
Or like the rainbow's lovely form,
Evanishing amid the storm."

The things which so many eagerly desire and pursue, the pleasures and riches, the honors and vain shows of the world, are passing away like the dreams of the night. Shall we set our hearts upon such fleeting things as the world gives? Death will sever all connection with the world and its gifts and favors. They can give us neither help nor hope in the dying hour. At the battle of Waterloo an officer was mortally wounded. When surrounded by his brother officers, he, full of anguish and dismay, cried out: "O! I would give ten thousand worlds, if I had them, if I possessed that peace which gladdened the heart of a dying soldier, whom I saw lying under a tree. For he declared that he possessed the peace of God which passeth all understanding. I know nothing of that peace! I die miserable, for I die in despair!"

Dear friend, accept Christ's gift of peace. Remember, you may search everywhere for peace, but you will find it nowhere until you come to Jesus. He will give you rest.

The Ever-Present Savior and Friend.

*Lo, I am with you alway (or all the days), even unto the end of the world. Matthew 28:20. *

So JESUS CHRIST is an every-day Friend and Savior, and not merely a Sunday Savior and Friend. He would not simply be with us on Sunday and the holidays, but on every week day. He would grant to us His presence not merely in God's house, when we meet for worship, but also in our every-day labors, struggles, and temptations. There are professing Christians to whom Jesus seems to be something on Sunday, but nothing during the remaining days of the week. On Sunday they go to church and to Sunday-school, they hear and study God's Word, they sing and pray. However, their religion seems to be simply a Sunday dress, which they don Sunday morning and doff Sunday evening, and hang on the nail in the wardrobe, where it remains undisturbed till the next Lord's day.

Indeed, judging from their actions in this respect, one would naturally infer that Jesus Christ and His religion had nothing to do with the business life, the factory life, the social life, and the family life. In fact, it is sometimes said, "Business is business, and religion is religion." They mean to say that business and religion are entirely different things, having nothing in common, and must be strictly kept apart. But a religion that only has room for the Lord Jesus on Sunday, and not on week days, is a mere conventional religion, and not the genuine Christianity of the heart and life. To such people the Savior is in reality nothing even on Sunday, notwithstanding their apparent worship in the sanctuary. Their worship is simply a matter of form and ceremony. We must take Jesus as an every day Saviour and Friend, or not at all. We need His presence on Monday as well as Sunday. For He said, "Lo, I am with you all the days, even unto the end of the world."

I. JESUS IS WITH US AS OUR CONSTANT COMPANION. This is one of the truths contained in this precious promise of our Lord and Savior, "Lo, I am with you alway." It is expressed in that other gracious promise, "I will never leave thee, nor forsake thee." What He promised to Jacob at Bethel is a promise given also to us, "Behold, I am with thee, and will keep thee in all places whither thou goest." Precious, indeed, are these blessed promises. He is with His people in their assemblies for devotion, and He journeys with them in their travels. He is with them in the city, and He is with them in the country. He is with them in the garden of flowers, and He is with them on the dusty highway. He is with them in their joys and in their sorrows, when they toil and when they rest.

In Greek Mythology we read of Telemachus, the son of Odysseus. He was an infant when his father left Ithaca to join in the war against Troy. Odysseus, before setting out for Troy, placed his boy in charge of Mentor, his trusted friend. During his father's absence of about twenty years, Telemachus grew into manhood. The young prince worked much, traveled much, was often in danger, battled often with untoward events, and often stood in need of good advice. But he was never alone. Mentor was his constant companion, his faithful monitor and protector. But in Jesus we have a more faithful and steadfast Companion than Telemachus in Mentor. He goes with us into every day and remains with us every night. He is with us in every place of danger and in every time of need. If we pass through the waters, He will be with us; and through the rivers, they shall not overflow us; when we walk through the fire, we shall not be burned, neither shall the flame kindle upon us. He is the last to bid us good night, when we go to sleep at the close of day; and the first to greet us with a good morning, when we awake at the dawn of day. (Illustration 7.)

I do not mean to say that our thoughts can always be concentrated on and busy with our Heavenly Companion. Psychologically this is an impossibility. Man can not think of two different subjects at one and the same time. As long as we live in this world there are many things that will and must engage our attention, so that our thoughts can not be continually and con-

sciously employed with the Savior. However, man has not only a mind, but also a heart. And though his mind be engaged with the duties and labors of his daily vocation, his heart can rejoice in conscious fellowship with the Divine Companion. The orator, for instance, is conscious of the presence of his audience and its reflex influence upon him, though his mind is fully occupied with the thoughts to which he gives utterance in his address. A man, sitting in his library, is reading an interesting book. His mind is deeply engrossed by the thoughts that he finds there. At the same time, however, his heart is conscious of the presence of his beloved wife, who is sitting in the same room with him. A mother is very busy in the kitchen, where the work is engaging all her thoughts. At the same time her heart is aware of the fact that her infant is sleeping in his cradle in the bed-chamber. As soon as he awakes and cries, she hears it and hastens to him. Thus our thoughts may be fully engaged with the many and varied duties of our daily calling, and yet our heart may know every moment that we are in the presence of the Divine Companion and living in constant fellowship with Him. It is by an instinct of the heart that we are conscious of His presence. Thus Jesus becomes a living and blessed reality, who abides with us at our fireside, who walks with us through the crowded streets, who rides with us in the street car or railway coach, who sails with us on the surging sea, who stands beside us at the grave of our loved ones, who comforts us in our sorrows and sustains us in our trials.

II. JESUS IS WITH US AS OUR ALMIGHTY SAVIOR. We need such a Savior every day, and all the days of our life on earth. Every day and every hour we need to feel His cleansing power. Daily we must pray, "Purge me with hyssop, and I shall be clean; wash me and I shall be whiter than snow." Praying thus, we daily realize anew that "the blood of Jesus Christ, His Son, cleanseth us from all sin." The apostle is speaking of those who walk in the light and have fellowship with the children of light. It is implied here that they who thus walk in the light need cleansing from sin. Therefore, John uses the present tense. He does not say "cleansed," nor "hath cleansed," but "is cleansing." This cleansing is a continual process, a

daily need in the life of every Christian during his earthly pilgrimage. No Christian in this life can reach such a state of perfection and sinlessness as to be independent of Jesus and His saving power. We need Him, the almighty Savior, every hour up to and including the very last hour of life. He who saved us yesterday, must save us to-day, and continue His saving work in us to the end.

“Dear, dying Lamb, Thy precious blood
Shall never lose its power,
Till all the ransomed Church of God
Are saved to sin no more.”

We need His saving power, not only from the guilt, bondage, and defilement of sin, but also in temptations and trials. “But God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.” We can safely journey through the many dangers of life only, if we cling to Him by faith every moment and always rest in the embrace of His protecting love. (Illustration 8.)

Thus amid our every day life with its trials and temptations we can triumphantly exclaim, “*In His hand. Saved. Kept.*” With these words a young minister closed a letter to his mother. He had to leave his charge in a Northern city on account of consumption. He went to Asheville, N. C. His mother wrote him a letter full of solicitude concerning his condition. In his reply he, of course, aimed to reassure her as much as possible, and then closed with these words full of joyous confidence, “Be unconcerned, mother! In His hand. Saved. Kept.” “In His hand!” O word of blessed, happy assurance! For if we are in His hand, we have the precious promise, “Neither shall any man pluck them out of My hand.” If we are in His hand, we are saved, we will be safe, for He will keep us. And thus we stand amid life’s toils, labors, cares, temptations, trials, sorrows, encompassed by our soul’s enemies, nevertheless, singing our song of trust and hope,

“Come what may, then, calm or tempest,
Light or darkness, joy or woe;
By Thy presence cheered, defended,
I shall fear no storm nor foe.

Thou canst save me, Thou canst hold me,
 Dearest Savior, Thou alone;
 May I stand securely, ever,
 On the sure foundation stone."

III. JESUS IS WITH US AS OUR PERFECT MODEL. He says to each one of us, "Follow Me!" He demands of every follower, "Learn of Me!" That is to say, "Follow My example; make Me your model; copy My life in your life; build your character after the plan and pattern of My character. Aim to imbibe the spirit and mind which you see in Me, and then manifest them in your daily life and conduct, in your intercourse with men, whether they be friends or enemies, relatives or strangers. I have given you an example, that you should follow My steps." Yes, Jesus Christ is not only our Redeemer, but also our safe Model—not only our Teacher, but our Ideal of perfect excellence. No mere man, however good and pious he may have been, is to be our model or ideal. We are not to content ourselves simply to be "followers of them who through faith and patience inherit the promises." For the most excellent human being is not good enough to be our highest model. We have a higher calling than to be like Abraham or Daniel, like Peter or John. We have been called "to be conformed to the image of His Son, that He might be the firstborn among many brethren." Even Paul, the most admirable and excellent of all apostles and Christians, cautions believers to imitate him only in so far as he imitates the matchless, spotless Christ. For he writes to the Corinthians, "Be ye followers (rather, imitators) of me, as I am of Christ." He limits the reference to his own example by saying, "I only ask you to imitate me in points in which I imitate Christ." (Illustration 9.)

"We may not be able to give much to advance the Redeemer's kingdom in the earth, nor to speak eloquently in the name of Jesus; but we can do that which is better than either or both: we can put on Christ; we can live Christ. 'For me to live is Christ.' And to live Christ is better than abounding in the grace of giving; to live Christ is better than preaching Christ, because it is preaching Christ by example, and with the power of an endless life. The Christ-like Christian is a sermon, a sermon that never ceases. By

a simple act of worship, righteous Abel preached a sermon six thousand years ago, 'and by it he being dead yet speaketh.' Like the smallest planet near the sun, the poorest and humblest believer may be and should be a very Mercury, with divine eloquence silently to speak, by reflecting the warmest and brightest rays of the Sun of righteousness to those who are sitting in the region and shadow of death. Long ago the written Word of God was finished, and nothing can be added thereunto; but the living word of God is growing larger all the time. Every new convert is another 'revelation of Jesus Christ,' inspired 'to testify the gospel of the grace of God.' And as he is the only Bible that some people ever read, he may be the means of doing as much good as if he were the only 'revelation of Jesus Christ.' (Illustration 10.)

IV. JESUS IS WITH US AS OUR HELPER. He says, "Without Me ye can do nothing." The truth of these words have been brought home to us by many a sad experience. For many a time have we tried to do something without Him, but it proved a dismal failure. We did not succeed either in doing what we ought to have done, or in doing it in the right manner. We need His help and His strength every day. Would we conquer sin, resist temptation and do good; would we exercise self-command, be patient in trials and tribulations, heroic in conflict, undaunted by opposition, diligent in His service, faithful in our confession of the Lord before the world—then we will need His daily help and we must ever look up to Him for strength. (Illustration 11.)

No, without Him we can not think anything, or speak anything, or do anything that would be pleasing in God's sight. We are weak, but He is strong. In us there is emptiness, in Him there is fullness. We must realize our weakness and emptiness if we would participate in His strength and fullness. Closing our eyes to the fact of our own weakness, we but act as it is fabled of the ostrich. It is said that, when he is hotly pursued and can no longer escape by running, he will put his head in a bush, or hide it beneath one of his wings, and then imagine that the danger is past, because he no longer sees it. But the danger is not removed by this conduct of the ostrich. It only manifests how

foolish the ostrich acts. More foolish are we, however, if we close our eyes to the fact of our weakness, and imagine ourselves strong, for then we are indeed weak. But if we know and acknowledge our weakness, and by faith lay hold of Christ's strength every moment, we shall be enabled to say, "When I am weak, then am I strong." Then will each one of us know the blessed truth uttered by Paul, "I can do all things through Christ which strengtheneth me."

V. JESUS IS WITH US AS OUR GUIDE. Man is naturally inclined to lean unto his own understanding, to be wise in his own eyes. He is inclined to think that he can fully meet and solve all questions of daily life in his own wisdom, notwithstanding that the contrary has often come to pass. Lot thought that he had chosen wisely when he selected the well-watered plain of Sodom, but later on he realized in sorrow how foolishly he had chosen. In later years Solomon thought himself wise in his own eyes, but we do not find his name among the roll of the heroes of faith in the eleventh chapter of Hebrews. No, our own wisdom is not adequate to guide us safely through the moral labyrinths of life. Our prayer must ever be, "Teach me Thy way, O Lord, and lead me in a plain path." The Bible admonishes us, "In all thy ways acknowledge Him, and He will direct thy paths." The Lord is willing to go with us as our guide. He will lead us if we trust in Him. Sometimes He guides us by His revealed Word, for "Thy Word is a lamp unto my feet, and a light unto my path." Sometimes He directs by His voice, "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it." Sometimes He directs us with His eye, gently, "I will guide thee with My eye," for a look is enough for those who are willing to go in the right way. Sometimes He leads us by His Spirit, "When He, the Spirit of truth is come, He will guide you into all truth."

Thus we see from these and other passages of Scripture that He is ever willing to be with us as our Guide. We need not, therefore, lose our way, and we will not go wrong in our business life, and our family life, and our Christian life, and our social life. If we follow His guidance and directions, we can not go astray. The swallows pass with the seasons from north to south,

or from south to north. They obey an instinct which neither we nor they can comprehend. Following with gladness and trust that God-given instinct, they fly over miles of weary plain, over lofty mountains, across leagues of sea to escape the rigors of the northland in winter, or the sweltering heat of the southland in summer. We are on our way into a land of fairer clime. Jesus offers to show us the way, to guide us thither safely. Shall the swallows shame us? Ought we not with trusting hearts to commit ourselves to His guidance, and gladly follow His leadings?

“Lo, I am with you alway!” We need to apprehend this truth better, to ponder upon it oftener, and to take it as a precious factor into our lives. Take Jesus to be your Savior and Friend, and He will be with you in joy and sorrow, in the brightness of the morning of life, in the heated, wearying noontide, in the quiet evening song, when the dark shadows of the night gather. It is He who will uphold you, strengthen you, guide you, when you pass through the dark river to enter the eternal City of God.

No Neutrality in Religion.

He that is not with Me is against Me, and he that gathereth not with Me scattereth abroad. Matthew 12:30. \

LET us begin with a question: How does the statement of our Lord, "He that is not with Me is against Me," compare with His statement in Luke 9:50, "He that is not against us is for us?" Are they inconsistent with each other? Do these two statements contradict one another? Seemingly they do, really they do not. They were made under different circumstances and on different occasions. Evidently then, they were made in a different sense. To understand them and their design we must view them in the light of the circumstances which occasioned them. Thus viewed, they are not inconsistent with one another, much less do they contradict each other. On the contrary, one is the complement of the other. The words of the text were caused by the blasphemous assertion of the Pharisees, "This fellow does not cast out devils, but by Beelzebub the prince of devils." The second statement was occasioned by John's report, "Master, we saw one casting out devils in Thy name; and we forbade him, because he followeth not with us."

In the first statement the Lord affirms that there is no middle course between Christ and the devil; that those who do not battle for Christ, but for the devil, must necessarily aid and abet the cause of the evil one against Jesus. In the second statement we are taught that John and his fellow disciples did wrong when they forbade the man to cast out demons in the name of Jesus, because he did not follow them. The man was in spirit actually with Christ in His warfare against the kingdom of darkness. The fact that he cast out demons in Christ's name proved that he was on the Lord's side, although he did not move in the immediate circle of Christ's disciples. The first statement gives us a rule for self-judgment. We are not to be satisfied with our-

selves, unless we take a firm and decided stand for Christ and His holy cause. Not to take such a whole-hearted stand, but to endeavor to remain in a neutral position between Him and the evil one, is to be against Christ. The second statement gives us a rule to regulate our judgment of others. Toward them we are to exercise the grace of large-hearted charity. If they do not subscribe our creed, nor belong to our party or denomination, yet if they are working in the name of Jesus, we are to consider them as our allies and not as our enemies. If they are not against us they are for us. It has been well said, therefore, "As a general principle, hope the best concerning others, suspect the worst concerning yourself."

The Lord Jesus here declares that His religion precludes the possibility of a neutral position. There are cases in which neutrality is not only possible, but wise and desirable. If a nation declares war against another nation, it will be wise, in most cases, for a third nation to remain neutral. This would be true in every case where it had no well founded reason to ally itself with either of the belligerent powers. Under such circumstances it will be wise diplomacy to maintain a neutral position, because the government will thus protect its subjects and conserve its resources. If there is a quarrel in a family, it will be wise for outsiders to remain neutral, because in most instances it will prove a thankless undertaking to intervene, as I discovered to my sorrow once. A husband and his wife had a quarrel, which became so acute that the wife came to me and requested me to step in as a peacemaker. As they were members of my church I felt in duty bound to respond to this appeal. The husband evidently was in the wrong, and as his conduct had been rather brutal, I took him somewhat severely to task. It then suddenly transpired that the wife joined forces with her husband, and both turned upon me and berated me as an intermeddler. For the time being, however, husband and wife were reconciled to each other by their united attack upon me, even as Pilate and Herod were made friends by their co-operation against Jesus. But in religion there can be no neutrality. A negative attitude toward Christ is really an attitude of hostility. Not to be for Him is to be against Him. There is no middle course in relation to His religion.

I. THERE IS NO MIDDLE COURSE BETWEEN BELIEF AND UNBELIEF. You either believe in God or you do not believe in Him. You can not believe a third thing regarding His existence. Agnosticism, indeed, is an endeavor to follow a middle course, but is in reality only a form of atheism. Practically, at least, it amounts to the same thing. All who do not know God, or at least know of His existence, are without God. You either believe on the Lord Jesus Christ unto salvation, or you do not believe on Him to your condemnation. You can not say, I will not believe and yet I will be no unbeliever. Such a position is absolutely impossible. You might just as well say, I will not eat, yet I will not starve; I will not wash, yet I will not be unclean; I will not breathe, yet I will not die. Between not eating and starving, or not washing and uncleanness, or not breathing and smothering there is no "via media," no middle way. You must eat or starve; you must wash or be unclean; you must breathe or die. So, too, you must either accept the Savior and live, or you must reject Him and die. You can not take a "via media," a middle way. Christ stated this truth emphatically, when He said: "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." He thus asserts that, in respect to the preached Gospel, only two modes of action are possible for man, either to receive it by faith and be saved, or to reject it and be damned. A neutral attitude is, therefore, excluded. We are either with Christ in our belief, or against Him in our unbelief.

Again, we either believe the Bible to be God's Word, or we do not believe it. Here, too, there can be no middle course. We must either accept it as a revelation from God, or we must view it as a product of human origin. If it was not given to us by God, then it must have been invented by man. There can be no compromise between belief in the Bible as the Word of God and unbelief in its inspiration and trustworthiness. If the Bible is not an inspired book, it has no more authority and is worthy of no more credence than the sayings of Confucius or the teachings of Buddha. If the Bible is not the Word of God, the clergy have no more claim to be considered as truthful teachers than the Vol-

taires, Paines, and Ingersolls; for then they, no less than these others, are merely giving utterance to their individual ideas and hopes; and there is not the slightest reason in the world why their ideas are more likely to be correct than the veriest child, who judges of the world from the limited view of his cradle. Therefore, the late Dr. Talmage has quite forcibly, yet truthfully said:

“Give us the out and out opposition of infidelity rather than the work of those hybrid theologians, those mongrel ecclesiastics, those half-and-half evolved pulpiteers, who believe the Bible and do not believe it, who accept the miracles and do not accept them, who believe in the inspiration of the Scriptures and who do not believe in the inspiration of the Scriptures—trimming their belief on one side to suit the skepticism of the world; trimming their belief on the other side to suit the pride of their own heart, and feeling that, in order to demonstrate their courage they must make the Bible a target, and shoot at God. While I demand that the antagonists of the Bible, and the critics of the Bible, go clear over where they belong, on the devil’s side, I ask that all the friends of the good Book come out openly and above board in behalf of it: that Book, which was the best inheritance you ever received from your ancestry, and which will be the best legacy you will leave your children when you bid them bood-bye, as you cross the ferry to the golden city.” (Illustration 12.)

II. THERE IS NO MIDDLE COURSE BETWEEN RIGHT AND WRONG. Our acts, words, thoughts, and sentiments are, so far as they have moral meaning and worth, either good or bad, right or wrong. One or other they must be, because it is impossible for them to be anything else. Right and wrong, like truth, can each be but one and unalterable in the sight of God. There are things that have no ethical significance, and therefore it matters not what course I pursue respecting them. For example, from an ethical standpoint it matters not whether I wear a hat or cap, a long or a short coat, or no coat at all; whether I drink coffee, tea, milk, or water; whether I live in a large or a small, a brick or a frame house, because these things have no moral significance. All moral acts and words and sentiments, however, can only be good or bad, right or wrong. For, objectively, they are either in har-

mony with God's holy law, or against that law; and, subjectively, they spring either from love or from selfishness. Between them there is no neutral attitude which we could take, no middle course which we could follow. You can not refuse to do the right, and yet claim that you will not do wrong; you can not refuse to be moral, and yet claim not to be immoral. If you do not that which is right, you are doing that which is wrong.

Man is consciously a moral being, and can distinguish between right and wrong. Therefore, he is consciously free to choose between right and wrong, good and bad. Without freedom of choice, there could be no morality. Hence, if freedom of the will be denied, all possible moral conduct is denied. Fatalism, predestination, and Positivism, denying man's freedom of will, make of him a creature of circumstances, and his character the product of inevitable laws. Against this robbery of the moral dignity of our freedom our moral consciousness protests most emphatically. We feel that we are free to choose, and against this consciousness argument is powerless. We must choose the right, if we would have the approval of conscience. For if we do not choose the right, we have decided for that which is wrong, as the only possible alternative, and conscience will condemn us. So there is no middle way between right and wrong. We can not remain neutral respecting either good or bad.

The fundamental question for each to ask is, Is this right, or is it wrong? The only safe and proper way is to regard wrong as a thing to be condemned absolutely, because it is not right. We ought never to think or speak of one form of wrong as a thing to be relatively condemned or condoned, because it appears to be better or worse than some other form of wrong. Right can be the only true standard, because it alone is normal and unalterable. Wrong is not a deviation from some other wrong, but from right. Not wrong, but right is the normal standard of comparison. It deadens the sense of moral discrimination to compare one wrong with another wrong, instead of simply setting right against wrong. If a watch does not indicate the correct time, it will be useless to compare it with another watch which is known to be wrong. Notwithstanding this, how customary it is

to measure one wrong against another wrong, instead of simply considering wrong as a deviation from right.

III. THERE IS NO MIDDLE COURSE BETWEEN THE NARROW AND THE BROAD WAY. Our Lord and Master said, "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; for strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." The whole human race is walking in one of these two ways, for there is no other way which any one could possibly go. There is no "via media" between the narrow way and the broad road. Men differ greatly in circumstances, attainments, constitution, spheres of action, and lines of pursuit. It would be easy to arrange them into numerous and distinct divisions. But to our Lord the human world appeared divided into only two classes. He saw all men going in one of two directions, and journeying in one of two ways. He knew no third or middle way that souls could take. There is none. My friend, you are to-day either in the narrow way which leads unto life eternal, or you are in the broad way which leads down to destruction. You are either going up, higher and higher, in the better life, or you are going down, lower and lower, in a life of sin. Climbing upward in the narrow way requires effort and demands self-denial, but it is the only safe way, and will lead you, if you persevere in it, to the glorious heights of eternal sunshine and happiness. To go downward in the broad way is easy, and requires no exertion and no self-denial, but it leads to the dark abyss of death everlasting. (Illustration 13.)

In which of these two ways are you traveling to eternity? If you have come to Jesus with your burden of sin, if you are trusting in His atonement, if you are born again of the Holy Spirit, if you have entered in through this strait gate—then you are journeying through life in the narrow way, and every step brings you nearer to your heavenly home, the land of eternal love and light. The strait gate, through which you have entered, will lead you to the pearly gate of the golden city. But if you have not accepted the Savior and surrendered to Him, you are in the broad way that leads farther and farther away from God, downward to destruction.

"Why do you linger, why do you stay,
 In the broad road, that most dangerous way—
 While right before you, narrow and strait,
 Is the bright pathway to heav'n's pearly gate?

Come, then, beloved, no longer stay;
 Leave the broad highway, O leave it to-day;
 Make your decision, O, do not wait;
 Take thou the pathway so narrow and strait."

IV. THERE IS NO MIDDLE COURSE BETWEEN GATHERING AND SCATTERING. "He that gathereth not with Me scattereth abroad." Our work, our influence, our whole life is either a gathering with Christ, or a scattering that is against Christ. Here, too, it is impossible to take a middle course, or observe a neutral attitude. We are so closely linked to our fellow-men that we can not do otherwise than to influence for good or evil. Three brothers from England were touring Switzerland. They ascended Mont Blanc without a guide. It was a daring undertaking. However, to prevent one another from falling and gliding over some precipice, they took the precaution to fasten themselves together by a rope. But one of them fell on the ice, and he pulled down the one next to him, and he the third. They slipped along over the glacier with increasing speed, and went over a precipice, falling down into a chasm thirty feet deep. One of them was killed immediately, and the other two suffered severe injuries. So we are bound together with our fellow-beings in the family, in society, in business, and otherwise, that we must influence one another, in a greater or a lesser degree. You can not say, I will neither gather with Christ, nor scatter. You must and do influence for good or for evil those about you. Your life does not hang in mid-air, without relations, connections, or attachments, without dependencies and responsibilities. You are a part of the great web of humanity, a small part, indeed, but an important part. Within a certain circumference, however limited, your life is being felt by its actions and words.

"Our many deeds, the thoughts that we have thought,
 They go out from us, thronging every hour,
 And in them all is folded up a power
 That on the earth doth move them to and fro;
 And mighty are the marvels they have wrought
 In hearts we know not, and may never know."

(Illustration 14.)

Let us, then, be with Christ and not against Him. Let our life and our influence be for Him; and it will be, if we consecrate ourselves to Him and His service. We do not all have the time, the strength, the education, the wealth, or the health to do every form of Christian work. But there is, surely, some kind of work for which we have time and ability, and in which we can show our interest and earnestness in the cause of Christ. We can give to His cause as God has prospered us. We can attend public worship and the devotional meetings, and take part in them. We may be able to teach in Sunday-school. We can honor Jesus and be with Him in these and other forms of Christian activity. And if we are thus with Him here, we shall soon be with Him in glory. If we are now with Him in the conflict against the powers of darkness, we shall soon be with Him in the triumphs of victory, and receive the crown of life. He will fulfill His own words, "Him that overcometh will I grant to sit with Me on My throne."

A Picture of Genuine Piety.

*Hope maketh not ashamed; because the love of God is shed abroad
in our hearts by the Holy Ghost, which is given unto us.*
Rom. 5:5.

PAUL here gives us a picture of genuine piety. It is a beautiful and true picture. But you will not understand its meaning, nor appreciate its beauty, unless it represents your own experience. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." A man was describing to his friend the paintings and portraits in a picture gallery. He noticed that, notwithstanding all his efforts, his friend remained listless. The vivid descriptions of the works of art did not impress him, and could not make him see and appreciate what his friend had seen. So he said to him, "There is but one way for you to understand the merits of the pictures on exhibition. I can not give you the shades and lineaments of them. No description can. You must go to the gallery, pay the admission fee, and see for yourself."

If you would know what true piety is, and thus understand the picture which Paul gives of it in the text, you must pay the price, repent of and seek the forgiveness of your sins, and be renewed in heart and life by the operation of the Holy Spirit. No description by another, however vivid and eloquent it may be, can give you an idea of the blessedness of obeying God and enjoying Him as the life of your life. It is a matter of personal experience. You must see and know for yourself. All that the preacher, or any other man, can do for you is to present the matter to you, and urge you to meet the conditions and gain the experience. It is with this desire that I present Paul's picture of genuine piety. May we all come to a more full realization of the facts and truths which it presents to our view and consideration.

I. LOVE IS THE SOURCE OF GENUINE PIETY. But it is the

love of God infused into man. False religion springs from fear. The poor heathen offers his sacrifice, sometimes quite costly, to his gods, because he dreads their wrath and would appease it. There is nothing in the beings and things, which he deifies, that he can love, but everything for him to fear. True piety, however, springs from the love of God. Whence are we to get this love? How is this love to well up in our hearts? God's love to us, if we have come to a realization of it, will kindle our love to Him. "We love Him, because He first loved us," says John, in his first letter. Love begets love. Just as the sun, by its light and heat, is the producer of life in the natural world, so God's love, as revealed in the gift and sacrifice of His beloved Son, is the author of love, light, and spiritual life in the human soul. We can neither know nor have this divine love, unless we know what it signifies to have our sins forgiven, and what it means to walk in the light of God's countenance day by day.

How much it means to be forgiven and reinstated no one can know who has not experienced the fact. How the realization of it starts new impulses for loving service in the child who has been received into the former place of trust and companionship! God's love labors untiringly to bring the sinner back into fellowship with Himself, a fellowship full of love and confidence. For this reason Paul says, in the eighth verse, "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." He commends this love to us in order that we may yield to its influence, and that by "the expulsive power of a new affection," sin, and the love and blight of it, may be driven out of our nature, and we be restored to God's image. The wife of Dr. Belfrage died after less than a year of unbroken happiness. He had no portrait of her, but resolved that there should be one. He determined to make it himself, although he was ignorant of drawing and painting. He procured the necessary materials, and then shut himself up for fourteen days. He came out of his room, wasted and feeble, with a portrait of his departed wife, full of subtle likeness, drawn and colored as no one would have dreamed that such an artist could do. It was love that taught him the art, and inspired him to paint the picture of the loved one. So the love of God labors in manifold ways to restore in us His image.

Love to God and man is the fountain of genuine piety, because it is the *fulfilling of the law*. There is no stronger motive power in heaven or on earth. "For the love of Christ constraineth us" not to live unto ourselves, but unto Him who died for us. Such love will disarm selfishness and purify ambition, and broaden out an otherwise narrow horizon until it becomes all-inclusive. For this love man will work harder, suffer longer, and sacrifice more than for anything else. The man who serves God through the impulse of conscience alone finds it hard work. Every step he takes in the path of duty is painful, and his gait will always be limping and wayward. To him God is a hard taskmaster, and His service grows irksome. Religion puts on the mask of a somber face, and the tones of the voice fall instinctively into a professional whine. This is not the true type of piety. To find joy in the service of the Lord we must know that He loves us and that we love Him. If this joyful knowledge is not ours, then our education, training, culture, privileges, and blessings without number have all failed to supply us with the living water of God's love. We can never know the joy of service until the fountain of love is opened within us. When self is lost in love to God, then, and not till then, can we know the gladness of doing and suffering the will of God. (Illustration 15.)

II. THE HEART IS THE SEAT OF GENUINE PIETY. "The love of God is shed abroad in our hearts."

In the language of the Bible the "heart" is the seat of man's collective energies, the focus of his personal life, the workshop, where the "inner man" labors and produces what may remain mere thought, but often makes its appearance in the outward life in words and acts. The idea is derived from the physical heart, the center and seat of physical life. "The life is in the blood" was said in the days of Moses. And the heart, as the organ of distribution of the blood, holds the most important place in the physical organism. It has been said: "The heart is to the body what the metropolis is to the kingdom; the blood may be compared to merchandise, collected from a thousand sources, passing through the highways of the arteries to the remotest territory of our frames, returning again, even as merchandise does, often in a deteriorated state, through the veins, to be renovated or replaced in the metropolis of the heart."

If the heart does not perform its functions, if it is diseased, the whole physical organism suffers, for its supply of nourishment is tainted. So in a spiritual sense the heart is the source and center of the moral life. Only what enters the heart possesses moral worth; only what comes from the heart is a moral production. Therefore, get the heart into a right condition, and there will be right thinking, right feeling, right speaking, and right doing. But when the heart is wrong, the eye is lustful, the tongue is lying and profane, and the hand is ready for evil deeds and work. Hence the Bible admonishes, "Keep thy heart with all diligence; for out of it are the issues of life." That which is inside of a man is always of greater importance to his real life than that which is outside of him. The same earth, the same sunshine, the same atmosphere, nourishes the deadly nightshade and the juicy peach. It is the nature of the plant that makes the difference in the fruit. Good tools alone will never make a good mechanic; and a good mechanic was never yet spoiled simply because he had not the best tools. Let us urge this truth for consideration upon those persons who claim that their good intentions are spoiled by their outward circumstances. Perhaps the difficulty is rather to be sought in the inside than on the outside. If all the difficulties were removed from the inside, no difficulty would be found at all on the outside.

For this reason genuine piety must have its seat and center in the heart. If your heart is right, your life will be right; for out of the heart are the issues of life. And your heart is right if it is filled with the love of God. For a heart enriched with this love does more than occasionally think of God, or draw near Him at times as a duty or as a necessity. Love being the atmosphere in which it lives, and moves, and has its being, it abides in God, for God is love. A heart enriched with the love of God finds delight in life's duties and in Christian service; it swims in a sea of religious enjoyment; it moves upward in a sure and rapid growth; it can glory in tribulations, "knowing that tribulation worketh patience; and patience, experience; and experience, hope." A heart filled with God's love makes life worth living. Lord Byron said, "My life is a curse to me and to those about me." Voltaire wrote, "I hate life, and yet I am afraid to die." How different the language of the love-filled heart. At the age of fifty-seven years

Phillips Brooks said, "Life seems to me a feast of good things, in which God has kept the best till last." And Mrs. Frank A. Breck sings:

Jesus comes with power to gladden
Ev'ry life that woe can sadden,
When love shines in;
Love will teach us how to pray;
Love will drive the gloom away,
Turn our darkness into day,
When love shines in.

(Illustration 16.)

III. THE HOLY GHOST IS THE GENERATOR OF GENUINE PIETY. "Because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us."

An essential part of the work of the Holy Spirit consists in His regenerating power and influence on the hearts of men. He convinces the sinner of sin, and thus produces true repentance. The penitent sinner exercises faith in Christ as his Savior, and God immediately justifies him. Then the Holy Spirit attests the fact of his forgiveness by shedding abroad the love of God in his heart, and all things become new. For the entering of the Holy Spirit into the heart results in a change of the thoughts, desires, dispositions, and life of the sinner. It is the generation of a new spiritual life, the transformation of heart, will, and character. It is not merely an amendment, or reformation, or outward alteration of life. By His generating and regenerating power the Holy Spirit calls into existence a new creature, with a new nature, new tastes, new aspirations, new judgments, new opinions, new hopes, and new fears. So far as we know, it is the most radical change a human being can experience. Says Dr. A. Phelps: "The greatness of the change is not violence of change. Supernaturalness of cause is not unnaturalness in effect. Deity in power is not miracle in the result. In material nature are not the most profound phenomena the most simple? The very mystery of their causation enhances by contrast their lucidness of facts. What is the most sublime change the physical world ever undergoes? Is it an earthquake? Is it not rather the noiseless change from night to day? The mightiest forces in the universe are silent forces. Who ever heard the budding

of an oak? Who was ever deafened by the falling of the dew? Who was ever stunned by a solar eclipse? So is it with the august phenomenon of a change of heart."

In the new heart the Holy Spirit sheds abroad the love of God. And so the heart is filled with the sweet fragrance of this love, and flooded with its heavenly light. A few days before His death Jesus was entertained at supper in the house of Simon, whom the Lord had cleansed from leprosy. Mary, full of divine love and adoration, came softly with an alabaster box of precious ointment of spikenard. It was a most costly preparation, estimated by so competent a man as Judas at a sum equivalent to sixty-five dollars. She broke the box of alabaster and poured the precious ointment over the head and feet of Jesus, and the house was filled with the fragrance of its balmy sweetness. Thus the Holy Spirit breaks, as it were, the alabaster box, containing the precious and costly frankincense of God's love, and pours it out in the believer's heart. As long as this is not done, he knows nothing of the fullness and richness of God's love. It is only when the Holy Spirit sheds this love abroad in his heart, as Mary did the precious ointment over the head and feet of Jesus, that he begins to understand how great and rich, how full and sweet, the love of God is. (Illustration 17.)

IV. HOPE IS THE FRUIT OF GENUINE PIETY. "Hope maketh not ashamed."

The love of God in the heart produces hope, a true and living hope, that will not deceive or disappoint. When we hope for an object which we do not obtain, we are not only conscious of disappointment, but often have a feeling of shame. It is not thus with the hope of the Christian. It does not cause disappointment, and therefore does not make ashamed. What the Christian hopes for he shall certainly obtain. This is not true of earthly hopes. Frequently they are like beautiful and promising blossoms which the frost kills or the storm sweeps away. They fail to come to fruitage, and sadly disappoint those who trusted in their promises. Thus are the dearest earthly hopes often blasted in the bud; thus do the fondest desires often fail; thus are long-cherished expectations sometimes suddenly swept away. And even when man obtains the object on which his heart is set, he is not satisfied. His greatest expectations are sometimes his greatest disappointments. When

he grasps at their substance, he often finds it only a shadow, and he is ashamed.

When Alexander the Great had fought his last battle and won his last victory, and gained the whole then-known world, he was not satisfied as he thought he would be. The great hope that had all along inspired him in his remarkable career, then, for the first time, made him ashamed. The result of all his victories and conquests did not meet his expectations. He was disappointed, discontented, and so sad that he wept because there was not another world for him to conquer. Vain is the hope that looks with eager expectation only upon the things of time and earth; that hopes to find happiness in wealth, fame, or the pleasures of the world. He who so hopes is leaning on a reed that will break. Rabshakeh, the envoy of the king of Assyria, said to Hezekiah: "Lo, thou trustest in the staff of this broken reed, on Egypt; whereon, if a man lean, it will go into his hand, and pierce it: so is Pharaoh, king of Egypt, to all that trust in him." These words are certainly true of all who trust in wealth, fame, friendship, and fortune. Leaning on such reeds alone, men are left deserted and disconsolate in the hour when heart and flesh fail and faint.

But the hope of the Christian shall never fail nor make him ashamed. In Hebrews hope is likened to an anchor: "Which hope we have as an anchor of the soul." No anchor is of any use whatsoever to a ship that can not by its cable go down and take hold of the firm bottom, or that, taking hold of it, is not able to keep the ship. That is an anchor worth having which holds the ship firmly when the fury of the storm beats on it. That is the hour which tests the anchor. If you have a hope that is good when you are young, when you are prosperous, and when you are in health, but does not hold you when you are sick, when you are bereaved and discouraged, when you are departing from this life—if you have no hope that holds you then, you have nothing at all. The Christian's hope is an anchor, "sure and steadfast," holding the ship of his soul in all the wild storms of life. It will hold him in the hour of death. Leighton has well said: "A living hope, living in death itself. The world dares say no more for its device than 'Dum spiro spero' ('while I breathe, I hope'); but the children of

God can add by virtue of this living hope, 'Dum expiro spero' ('while I expire, I hope').” (Illustration 18.)

Dear reader, have you this genuine piety? Is the love of God its source, your heart its seat, the Holy Ghost its Producer, and hope its fruit? We need more of this genuine piety in our lives, do we not? We need more of it in the world—more heart religion, more true piety, manifesting itself in greater loyalty to God, and in greater consecration to self-sacrificing service. Possessing genuine piety, our life will be full of peace and joy, of usefulness and victory. Hope will cheer us on the way, with bright prospects in the future world, and when our pilgrimage on earth is ended, our Lord will grant unto us an abundant entrance into His everlasting kingdom, where hope shall find its full fruition.

The Inexhaustible and Satisfying Fullness.

And of His fullness have all we received, and grace for grace.
John 1:16.

ON an early May morning in 1904 we crossed the Colorado River at Needles, Cal. We were journeying to California via the Santa Fé Railway. From Needles to Barstow, where the train stopped for dinner, we passed through one of the most sterile and dreary wastes in America. On every side we saw nothing but the desert, consisting of sand and alkali, relieved only by black patches of lava and a mountainous horizon. Not even the wolf's cry is heard in the death-like silence of that dismal desolation. For a hundred miles or more we saw but few human habitations, and these only along the lonely path of the railroad. Northward lay the dreaded desert called Death Valley—a significant name, indeed. How many persons have found death in that desolate and dreary waste! For days perhaps they suffered intensely from thirst as they dragged themselves along over the burning sand until they finally fell exhausted on the lonely way and died. And where they fell their bones remained bleaching and whitening in the scorching rays of the blazing sun.

As the train bore us onward through that dismal desert somehow my thoughts were turned to Golgotha, "the place of a skull," where many men found death by crucifixion, to which they had been sentenced. It was a slow and most cruel death. The sufferings of the condemned were intense, and yet the poor fellows hung there often for two or three days before death relieved them from the awful torture which the crucifixion inflicted upon them. Their wounds caused a burning fever and an intolerable thirst. And as I mused, the thought occurred to me that the death of our Lord and Savior on the cross has changed Golgotha from "the place of a skull," a place of cruel death, to a place of glorious salvation and life. Where men once went to die, they now go to live. There where the cross of Jesus once stood now springs an inexhaustible fountain of

living water. There we now find Him of whom John in the text says, "And of His fullness have all we received, and grace for grace." There all who believe on the Lord Jesus Christ find a fullness of spiritual blessing to fully satisfy the needs of their souls. For Jesus, and Jesus only, satisfies the inmost thirst of the human soul. Let us consider:

I. THE GLORIOUS FULLNESS IN CHRIST. John is here speaking of the fullness in Jesus. There is laid up in Him, as in a treasury, a boundless supply of all that any sinner can need in time or eternity. He is rich in mercy, grace, wisdom, love, righteousness, and salvation. "It pleased the Father that in Him should all fullness dwell." "In Him are hid all the treasures of wisdom and knowledge." He abounds in everything that a soul needs for its salvation. In Him there is enough for all, enough for each, and enough for evermore. The sea is diminished if you take a drop from it, though the diminution can not be noticed; but however much we draw from the overflowing fullness of the divine Fountain, it continues undiminished. In the Norse legends we are told that Thor was given a drinking horn, which he vainly tried to drink dry. He afterward learned that it was connected with the ocean. He would have had to drink all the water of the seas before he could have emptied the drinking horn. The ocean abounding in water, and the sun abounding in light and heat, teach us to see and to trust in the fullness of our Savior, who created them. In Him we have:

1. *A Fullness of Wisdom for Our Instruction.* John tells us that Christ was "full of grace and truth," not only full of grace, but also full of truth. And the Master Himself said, "I am the truth." All the rays of divine truth, which have enlightened prophets and apostles, guided wandering sinners back to God, and blessed the Church with knowledge of divine and spiritual things, emanated from Him, the great Prophet of the Church. Dean Stanley truthfully says: "You never get to the end of Christ's words. There is something in them always behind. They pass into proverbs, they pass into law, they pass into doctrines, they pass into consolations; but they never pass away, and after all the use that is made of them they are still not exhausted." He taught the existence, purity, mercy, and goodness of God; His own equality with the Father; the divinity and functions of the Holy Spirit; man's natural sin-

fulness and guilt; the atonement by His suffering and death; the necessity of the new birth, and of holiness of heart and life; the power of God to renew, to guide, and keep unto eternal life; the certainty of the future life of blessed reward or everlasting punishment. In short, He has made known to men that which they practically need to know about God, themselves, duty, and existence, and has shown them how to realize these things in themselves. For He not only told men what divine truth is, but He showed in His own life how to live divine truth. Jesus therefore became and continues to be the source of Christian belief and practice.

Aristotle has said, "A proof of a person's having knowledge is the ability to teach." Matchless was the ability of Jesus to teach. His propositions are clear and transparent. His very statement of a question is an argument. His propositions in the Sermon on the Mount are so luminous as to be self-evident. He demonstrated that the deepest truths of religion and philosophy could be made clear to plain people. In the grasp of truth, in clearness of statement, in beauty and aptness of illustration, in skill of reasoning, in keenness of invective, Jesus is pre-eminent. Rufus Choate said: "No train of thought is too deep, too subtle, or too grand for a popular audience, if the thought is rightly presented to them. It should be conveyed in anecdote, or sparkling truism, or telling illustration, or stinging epithet—never in a logical abstract shape." These words exactly describe the method of teaching which Jesus employed. He illustrated continually the truths He taught. Most men, wishing to teach the providence of God, would do so by abstract principles, elaborate arguments, and logical processes. But the hearers go to sleep or remain listless under such teaching and preaching. Jesus, however, made this truth of divine providence live through the lilies and the ravens, the grass and the sparrows. In brief, the teachings of Jesus are an inexhaustible fountain of instruction and inspiration to both the humblest and loftiest of Christian disciples. Never man spake as this Man. No false lesson of right was ever taught. No revelation of God, not sustained by the world's conscience, was ever made. No unworthy motive was ever offered to stimulate men to do His will. No addition has been made to His ethical code.

2. *A Fullness of Salvation for Our Deliverance From Sin.*

Man is in the thralldom of sin. "Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin." This declaration was made by Him who is The Truth. Experience and observation combine to attest the correctness of this statement. Man is led captive by his besetting corruptions and infirmities, and has no power in himself to get free. Avarice, ambition, drunkenness, gambling, fleshly lusts, gluttony—these are tyrants among men, who have bound their unhappy prisoners hand and foot in their chains. There is no slavery like this. Sin is the hardest of all taskmasters, the most cruel of all tyrants. Therefore man needs a liberator, an emancipator. But there is only One who can liberate man from the bondage of sin and vice. It is He whom they named Jesus, because "He shall save His people from their sins." It is He who can save to the uttermost all who come unto God by Him. "If the Son, therefore, shall make you free, ye shall be free indeed." There is not a soul to whom this freedom is impossible. It is a blessed truth, that there is a fullness of salvation in Christ Jesus to emancipate every slave of sin, and to make him a freeman in God's kingdom, a child in the Heavenly Father's family. This salvation from sin is all-sufficient for every man, woman, and child in every age. It is the portion of every one in the very day that he flees to Jesus by faith, and commits his soul to Him. That day he becomes a free man. All who have ever thus put their trust in Him as their Savior have found it to be a blessed and glorious truth. (Illustration 19.)

3. *A Fullness of Power for Our Strength.* When Paul was afflicted with some bodily ailment that he terms "a thorn in the flesh," he besought the Lord three times that it might depart from him. For some wise reason the Lord did not remove the thorn, but said to him, "My strength is made perfect in weakness." And to His disciples Jesus said, "Without Me ye can do nothing." David jubilates, "The Lord is the strength of my life." He is the source of all power and strength, the material, intellectual, moral, and spiritual. It is an illimitable, inexhaustible source. And this is the fountain of human strength. No one will say that his *physical* power is self-created and independent. No one will say that his *intellectual* strength is inherent or innate. We see such strength sometimes depart from man. So, too, our *moral* strength

comes from Him. Now moral strength is the will and the power to do what is good, right, and holy. Since the Fall it is not natural for man to so will and do. Our nature is proverbially weak in resistance of evil and in doing good. How can it be made spiritually strong? By connecting it with the source of spiritual strength, with the Lord. "He giveth power to the faint; and to them that have no might He increaseth strength." A widow came to me one day. Her lot in life is hard. She labors from early morning till late at night to provide for her children. She said: "I have come to converse with you. I am so downhearted that I need some words of cheer to encourage me to continue on in my struggle. I felt that it would do me good to speak with you." After some conversation and a prayer with her, she left, saying, "I now feel cheered and strengthened." What is true of a human friend is true yet more of the Divine Friend. If our strength is exhausted and we feel weary, let us seek fellowship with Him in prayer and meditation, and our strength will be replenished by His fullness of power. Such communion with Jesus will put strength into heart and life.

4. *A Fullness of Grace for All Our Needs.* Hence we read in the text, "Of His fullness have all we received, and grace for grace." The expression "grace for grace" means constant, fresh, abundant supplies of grace, and therefore unfailing and sufficient grace, continually filling up and supplying all our need. It is our privilege to come to Christ for all kinds of grace in all times of need. "The Lord will give grace and glory; no good thing will He withhold from them that walk uprightly." Having led us out of Egypt, the Lord will surely conduct us safely through all dangers and difficulties to the promised land. Having called us to fight the good fight of faith, the Divine Commander will provide munitions of war enough to carry on the conflict to final victory. Having begun the good work in us by His grace, He will supply sufficient grace to continue it to a glorious completion in the heavenly state. There is a fullness of grace in Jesus to meet all the requirements of our soul, and all the needs of every possible condition in life. In a sense His grace is like the flour in the widow's barrel, which grew not less, although it was drawn upon for daily meals. With the fountain ever full and ever flowing, we need not go away with empty buckets.

As the Lord told Paul, so He says to each one, "My grace is sufficient for thee."

II. THE DELIGHTFUL PRIVILEGE OF MAN. It consists in receiving of Christ's glorious fullness. In order to do that, however, we must have:

1. *A Deep Sense of Our Need.* This is the first essential condition in order to receive of Christ's fullness whatsoever will satisfy our want. Only when we realize our emptiness will we come to the Savior and draw from His fullness. For so great is the self-delusion of man under the powerful influence of sin that he says, with the Laodiceans, "I am rich, and increased with goods, and have need of nothing." He does not know that he is wretched, and miserable, and poor, and blind, and naked. In his self-complacency he does not hunger and thirst after righteousness, and hence he can not know the blessedness of being filled from Christ's fullness. Dr. Thomas Guthrie elaborates this thought aptly, when he says: "Offer a starving man bread, he will take it; offer a poor man money, he will take it; offer a sick man health, he will take it; offer an ambitious man honor, he will take it; offer a lifeboat in the wreck, a pardon at the gallows, O how gladly he will take them! Salvation, which is the one thing needful, is the only thing man will not accept. He will stoop to pick up a piece of gold out of the mire, but he will not rise out of the mire to receive a crown from heaven. What folly! What infatuation! May God, by His Spirit, empty our hearts of pride, and take away the heart of unbelief!" We must feel our need, realize our want, hunger, and thirst after righteousness, if we would receive of Christ's fullness.

2. *A Faith That Will Draw From His Fullness.* For he only receives grace who comes to Jesus, and by faith takes of His fullness. Then only does he partake of the numerous blessings which Jesus came to secure and impart. This fullness in Jesus is free, but not unconditional. It is not like the rain which comes upon the just and the unjust, whether men desire and welcome it or not. It is not like the air which surrounds us everywhere and presses upon all parts of our body, without any action on our part. It is not like the sun, which shines on the evil and on the good, without any reference to their moral condition or action. The fullness of grace in Jesus is conditionally free. It is free to them who will accept it by faith. A physician discovers a remedy for a certain

disease. The fact that he has discovered it, however, does not cure every one who is afflicted with this disease. Only they who take and apply the remedy are cured. So only those who come to this fullness and receive of it by an act of faith are saved, blessed, and benefited day by day. Taking and receiving by faith is the simple but also the only condition of participation in this wonderful fullness of Jesus Christ. It is faith that receives, because it asks; it is faith that finds, because it seeks by earnest prayer. (Illustration 20.)

3. *The Perseverance To Draw Continually From His Fullness.* "And grace for grace." A number of interpretations of this phrase have been given by exegetes. The meaning, however, is simply that we receive from Him, our Lord and Savior, an abundance of grace or favors. In expressing the superlative degree of comparison, the Hebrews had the custom of repeating the word. Thus in Gen. 14: 10, a literal rendering of the Hebrew is, "Was pits, pits," meaning many or an abundance of pits. So this expression, "Grace for grace," means that we are to receive of His fullness constantly fresh and abundant supplies of new grace to take the place of old grace. It is a fullness of grace of every kind, from which we can continually draw to fill up and supply all our need. The grace received yesterday will not suffice for to-day. In vain would we receive the grace of justification without the grace of regeneration. In vain would be the adoption into God's family without the grace of strength to love and serve Him. In vain would be the grace of Christian knowledge without the grace of obedience. In vain would be the grace, enabling us to begin the new life, without the grace to persevere in it to its happy consummation in glory. We ought to come to this fullness of grace day by day, and receive from our Savior the supply of grace and favors needed each day. The manna of yesterday did not feed the Israelites to-day. They did not receive a supply of this miraculous food for a whole month, or a whole year, or forty years, in a single day or hour. They had to gather each day's supply every morning, the Sabbath excepted. Nor do we receive grace for a whole year, or for the duration of life, at the time of our conversion. We, too, must receive each day a new supply for the needs of that day. Spurgeon has illustrated this truth aptly. (Illustration 21.)

The Conditional Promise of Divine Guidance.

In all thy ways acknowledge Him, and He shall direct thy paths.
Proverbs 3 : 6.

IN the grounds of Hampton Court, twelve miles from London, is a labyrinth. It is an intricate network of pathways, inclosed by thick hedges, so bewildering to one who enters that he can scarcely find either center or exit. Such labyrinths, called mazes, were quite fashionable some centuries ago. The best-known labyrinth in modern times is the Maze at Hampton Court. Nearly four hundred years ago Henry the Eighth wandered around in it for his amusement. Rev. E. P. Hammond, the well-known children's evangelist, relates how he visited this Maze at Hampton Court. (Illustration 22.)

This is an apt illustration of my text. As soon as Dr. Hammond acknowledged the man in the tower—that is, looked up to him and intrusted himself to his guidance—he was brought out of that old winding, puzzling maze in which he found himself bewildered and lost. The man was so glad to help him and guide him out. He was placed in the tower for that very purpose; but he could do nothing for Dr. Hammond until he looked up to him. Thus the text says, “In all thy ways acknowledge Him, and He shall direct thy paths.”

I. THE GUIDANCE OF GOD IS CONDITIONED. And the condition reads, “In all thy ways acknowledge Him.” This implies more than a belief in the existence of God. There are comparatively few persons who do not entertain this belief. Only here and there do we find a person who is an out-and-out atheist, or denier of God's existence. Many persons, however, who confess, “I believe in God the Father Almighty, Maker of heaven and earth,” do not in reality acknowledge Him in the sense of the text. To acknowledge means “to own or admit as implying obligation or responsibility.” In this sense we are to acknowledge God as our Creator, to whom we owe our being; as our Benefactor, from whom we receive all temporal

and spiritual blessings and mercies; as our King, to whose laws we owe obedience; as our Savior, to whom we are indebted for our redemption and salvation from the thralldom of sin; as our Father, who loves us, and whom we are to love; as our best Friend, who is able and willing to help us.

1. *It Must Be a Spiritual Acknowledgment.* It is to spring from the heart. Hence an inward change is absolutely necessary, "because the carnal mind is enmity against God; for it is not subject to the law of God; neither indeed can be." Therefore unregenerate men say to God, "Depart from us." Carnally minded men must be made spiritually minded in order to acknowledge God in a spiritual manner. "One day when I was with Mr. Hicks," says H. W. Beecher, "I saw on the table of this painter some high-colored stones, and I asked him what they were for. He said that they were to keep his eye up to tone. When he was working in pigments insensibly his sense of color was weakened, and by having a pure color near him he brought it up again, just as the musician, by his testfork, brings himself up to the right pitch. Now, every day men need have a sense of the invisible God. No nature is of such magnitude that it does not need every day to be tuned, chorded, borne up to the idea of a pure and lofty life." To acknowledge God spiritually we must live under a constant sense of His holy presence, and do everything as in His sight and to His glory. We must honor Him in all the relations He sustains to us; we must partake of His favors with thankfulness and with a deep realization of our dependence; we must live in daily prayerful communion with Him; we must so live as to lead those around us to cherish elevated conceptions of His goodness, mercy, and holiness. In short, to acknowledge God spiritually we must love, trust, and obey Him constantly.

2. *It Must Be a Practical Acknowledgment.* We are to acknowledge God in our ways; that is to say, in our every-day life and walk. It is not enough to have the heart right with God, but there must also be a firm, manly, and public acknowledgment of Him. We are publicly to declare ourselves for Him, and to confess Him before men. We are not only to know Him personally, but to make Him known among men as far as we can. It is in this sense that we are to let our lights shine before men, that they

may see our good works, and glorify our Father who is in heaven. Consistent Christian living is a mighty magnet to draw men to God. A skeptic once spent a few days with the saintly Fenelon, and on leaving he said to him, "If I stay here much longer I shall become a Christian in spite of myself." Stanley also confessed that when he left England for Africa in search of David Livingstone he was as "much prejudiced against religion as the worst infidel." But a few weeks of fellowship with the gloriously heroic missionary so changed him that he said, "I was converted by him, although he had not tried to do it." A God-fearing youth occupies the same room with two or three youthful companions who are living without God in the world. They are fellow students, perhaps, or fellow clerks in some business house. Night and morning the godly youth bends the knee in prayer before them. At first they make sport of him, but he continues the practice of his daily devotions. His fearless example after awhile awakens in the minds of his companions the memory that they, too, had once been taught to pray. His example sends the arrow of conviction to their hearts, and they are brought back to God.

To acknowledge God in our ways is to make our *whole life a service of God*. A pious shoemaker, being asked what was his business, replied that his business was to serve the Lord, but that he made shoes to meet expenses. This is the true idea of Christian life, and of acknowledging God in our ways. How deplorable that this idea is not more generally realized. Our great business in this world is to serve the Lord, to do His will, and to glorify Him. To this end everything should become tributary. For Paul teaches, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." Sad to say, this is not the idea of the great majority of professing Christians. Their great business is to make money, and, so far as they can, secure the comforts and luxuries of this life for themselves and their children. To them the service of God is a subordinate thing, an accidental matter. They find it desirable only if it does not interfere with their business. When professing Christians make God's service their great business, and make their worldly pursuits subserve this end, we will have such a practical demonstration of genuine Christianity as will convince men and convert the world to God.

3. *It Must Be a Universal Acknowledgment.* "In all thy ways." You remember how the Spanish Armada was destroyed. Philip the Second, king of Spain, had resolved to strike a decisive blow at Protestantism by conquering England. To accomplish this he sent forth an immense fleet, consisting of 150 large ships of war. As no doubt was entertained about the success of the expedition, the fleet was ostentatiously styled the "Invincible Armada." But you remember how that great project came to naught. God fought against the Spaniards, and made the storm His servant to bring about their defeat. In the House of Lords Speaker Crooke made a speech on the occasion of his election to the speakership. Queen Elizabeth was present at the time. Referring to the destruction of the Spanish Armada, he said, "England has been defended against the Spaniards and their Armada by her mighty arm." The Queen interrupted him, and from the throne said, "No; but by the mighty hand of God, Mr. Speaker." Speaker Crooke did not acknowledge God, but the Queen did. And King Philip did so, too. For when intelligence of the great national misfortune reached Madrid, he said: "God's holy will be done. I thought myself a match for the power of England, but I did not pretend to fight against the elements." The queen acknowledged God in her victory; the king in his defeat.

If your life is prosperous, if you are in good health, if you have paying employment of some kind—give God the glory, and praise Him for all. On the other hand, if you sustain losses, if you are sick or otherwise afflicted, if you are battling with adverse circumstances, learn to say with Eli, "It is the Lord; let Him do what seemeth Him good;" or with Job, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." In all your ways own Him and your obligation to Him. A preacher one day said to another, "I had a remarkable preservation to-day; my horse stumbled, and it was by a special providence that I was not killed on the spot." The other preacher replied, "I have still more reason to be thankful, for my horse never stumbled at all." After riding all night in a Pullman coach, do you render special thanks to God that the train was not thrown from the track and hurled down some embankment? No, you would most likely take it as a matter of natural occurrence. But if during the darkness

of the night you should have been in a wreck and came out of it uninjured, you would thank God most heartily for your wonderful preservation. O, let us *recognize God in all our ways* and acknowledge His loving kindness every hour and under every kind of providence!

II. THE GUIDANCE OF GOD IS PROMISED. "He shall direct thy paths." Immediately preceding the text we read, "Lean not unto thine own understanding," and immediately following the text, "Be not wise in thine own eyes." Wedged in between these two sentences are the words, "In all thy ways acknowledge Him, and He shall direct thy paths." Man must either be self-guided or guided by God. Self-guided he has always gone wrong and will always go wrong.

1. *We Need the Divine Guide.* We need Him because we are incompetent to guide ourselves. We need guidance *in our daily life*. I know we are apt to think that we are sufficient, that our wisdom and knowledge are adequate to the demand. Lot thought so when he chose the well-watered plains of Sodom, but later on he learned to his great sorrow how foolishly he had chosen. Solomon thought so, but his name does not appear in the roll of honor in the eleventh chapter of Hebrews. The human mind is naturally darkened. Even that knowledge, which qualifies man for usefulness as a member of civil society, is in the Bible attributed to God. The priestly garments were made for Aaron by those whom God had filled with the spirit of wisdom. (Ex. 28:3.) For the performance of cunning works in connection with the construction and decoration of the tabernacle, Bezaleel and Aholiab were called by name and endued with the Spirit of God. (Ex. 31:2-6.) Even the plowman is said to be taught by God. (Isa. 28:24-26.) This does not mean that the farmer is inspired, or that God reveals to him where and when and how he shall sow his grain. The sense is that God is the Author of all man's skill in the various departments of his activity. He has endowed him with reason and handiness, and teaches him by His providence.

We need guidance above all *in spiritual verities*. We can not guide ourselves, for instance, to reconciliation with God. We always seek some merit to recommend us to the favor of God. The great fault of the Pharisees was that they did not realize how poor

and wretched, naked, miserable, and undone they were. Men must feel that they are straying before God finds them. They must be stripped before God clothes them. They must be sinking before His hand is stretched forth to lift them up. They must learn the great lesson that man's extremity is God's opportunity. When they have nothing to pay and feel it, God steps in and pays the debt. Many reject the kingdom of Christ because they must accept it as little children, and yet, from the very nature of the case, it can be accepted in no other spirit. We need the Spirit of God to guide us into this great truth and into all other truths concerning the kingdom of God and the way of salvation. There are many delusive ways into which men wander to their undoing in time and eternity. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." The warning of the Master needs our attention to-day as never before: "If any man shall say to you, Lo, here is Christ; or, lo, He is there; believe him not; for false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the elect." Many in our day listen to these siren voices and are led into delusions and false hopes. (Illustration 23.)

2. *God Offers Us His Guidance.* It is promised in the text to every one who meets the condition of acknowledging God. If we love Him, and trust Him, and obey Him, He will direct our paths. A traveler, tired, hungry, and footsore, is lost in the wilderness. A friend comes to his rescue. He offers to point out the way—yea, he offers to go with him. He offers to bear his burden for him, and to help him over the rough places, and through the sandy desert. How foolish and ungrateful the lost traveler would be should he refuse to accept his offered services with hearty thanks. We are like that traveler. We have lost the way. We have become bewildered. We are weary and discouraged, and know not which way to turn and in what direction to go. God offers Himself as our guide, to show us the way, and to help us over the hard places, and to carry our burdens for us. Ought we not to accept His services and find our way out of the wilderness? Will you take Him as your Guide? Will you permit Him to direct you in the way you must go to please Him? Do not say, "I will some day, but not just now."

Remember, friend, the roads are diverging. You are getting farther and farther away from God. After awhile you may not be able to make Him hear you. Therefore, accept Him to-day; accept Him now.

God Is a Safe Guide. He knows the way. No man can direct another safely unless he knows the way. He must be thoroughly acquainted and familiar with the way in order to give plain and safe directions concerning it. God knows the way. "Thine ears shall hear a word behind thee, saying, This is the way; walk ye in it." It is the voice of God's Spirit, the voice of Providence, the voice of Revelation that we shall hear if we listen attentively and receptively. An alert, obedient Christian, accustomed to inquire constantly of God for direction, will early find that the Holy Spirit responds with new means of communication. The Heavenly Father will never fail to guide aright those of His children who habitually ask Him for help, and then move resolutely on, doing the best they know how. They will never find themselves forsaken. There will be hints of unexpected suggestion arising. The Holy Spirit will give them an inward witness, confirming them, and informing them in every true conviction of duty. Each one will be able to say, "Thy Word is a lamp unto my feet, and a light unto my path." Providence will open to each frequently a way most mysteriously, but clearly. God knows the way and He will guide us safely, if we will watch him attentively, study Him affectionately, obey Him immediately. (Illustration 24.)

God Is a Willing Guide. He says, "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye." He needs no coercion to do it. (Illustration 25.) Our Heavenly Guide loves us and needs no compulsion to show us the way. Indeed, He is more willing to direct us than we are to follow His direction. We are often so slow to conceive God as being present and revealing Himself in the ordinary events of our lives. Let us fix our eyes on Him and follow Him, placing our feet in His footprints. Of Michael Angelo it is said that he worked for months painting the frescoes on the high ceiling of a church. During this time he became so accustomed to looking upward that it caused him real pain to force his eyes to look downward to the earth. Would that our spiritual eyes might evermore be on our Heavenly

Guide, that we might never be satisfied to turn them from Him, but that with David we could truthfully exclaim, "My heart is fixed, O God, my heart is fixed." The Lord will then guide us safely through the wilderness of this world, and bring us triumphantly to the beautiful and happy home which He has prepared for His people in heaven. May our prayer ever be:

"Guide me, O thou great Jehovah,
Pilgrim through this barren land;
I am weak, but thou art mighty;
Hold me with thy powerful hand.
Bread of heaven,
Feed me till I want no more."

Lifted Up and Lifting Up.

*And I, if I be lifted up from the earth, will draw all men unto Me.
This He said, signifying what death He should die. John
12: 32, 33.*

THIS is the message that has rung around the world wherever true Christianity has found a voice. This is the truth that has shaken pagan Rome and confounded human philosophies. In every age of the Church's history this truth has been most precious to the Christian's heart. It is this truth which God delights to bless wherever it is preached. He ever loves to honor them who honor the cross. The cross of Christ is the only lever which has ever turned the world upside down hitherto, and lured men away from their sins. The success of the preacher depends on the manner in which he speaks of the cross. Apostolic enthusiasm and faithfulness to this subject, with all that it implies, is the true apostolic succession. For in writing to the Corinthians, Paul says, "I determined to know nothing among you save Jesus Christ and Him crucified." And again, "First of all I delivered unto you that Christ died for our sins."

Let us not think that we can preach something better than Paul. In our day theories of the atonement are often proclaimed that are not apostolic, because the very marrow of the doctrine has been extracted. Neither Paul, nor Peter, nor John would recognize in these theories the doctrines which they preached. (Illustration 26.) A ministry that cuts is the ministry that does the work for which it was instituted. That work is nothing less than the salvation of sinful men. It can only be accomplished by preaching Christ and Him crucified. He alone can save to the uttermost. The venerable Bishop Whipple, the Indian's friend, said, "As the grave grows near my theology is growing strangely simple, and it begins and ends with Christ as the only refuge for the lost." For nineteen centuries the words of the text have been gloriously fulfilled, but they shall receive a more complete fulfillment in the days to come.

I. JESUS CHRIST LIFTED UP. "And I, if I be lifted up from the earth."

1. *He Was Lifted Up On the Cross.* There can be no doubt that this is the primary meaning of these words. John, the writer, so understood them. For he immediately adds the explanatory remark, "This He said, signifying what death He should die." Furthermore, in His conversation with Nicodemus, Jesus said, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." The Lord here speaks of His crucifixion as a "being lifted up." Christ's death on the cross is the greatest, the most extraordinary, and the morally most powerful event in the world's history. It was absolutely necessary for the atonement of man's sin and for the reconciliation of the sinner to God. Christ's own words, uttered in many forms, is that His death was necessary to the salvation of men. The apostles preached the same doctrine with an emphasis that could have come only from a very firm and clear conviction of its truth. Paul, Peter, and John made it the cardinal doctrine of their preaching and letters. Our own experience confirms the truth of the doctrine. We find it is the way to God, the way to pardon and peace. It satisfies the craving of the soul. It relieves the dread we have of punishment for past sins. And it does it effectually, which can not be said of any system of philosophy, ancient or modern, nor of the performance of any kind of penances. To the soul that realizes its awful guilt and the impossibility of undoing the past, the doctrine of atonement and reconciliation through the death of Jesus on the cross comes as the one and only satisfactory way of cleansing and restoration. (Illustration 27.)

2. *He Was Lifted Up Out of the Grave.* Death and the grave could not hold Him. On the morning of the third day after Joseph and Nicodemus had committed the body of the Savior to the tomb He arose from the dead. There is no fact in history better proved than the resurrection of Christ. Dr. Arnold says, "I have been used, for many years, to study the history of other times, and to examine and weigh the evidences of those who have written about them, and know of no one fact in the history of mankind which is proved by better and fuller evidence of every sort to the mind of the fair inquirer than the great sign that God has given us that Christ

died and rose again from the dead." The resurrection of Jesus was not only wonderful in itself, but it is wonderful in its effects. When you stand on some rocky cliff by the ocean and watch the great waves charging against the rocks, you know that somewhere far out on that vast expanse of water the storm must have swept down over the sea, though not a breath of air may be astir around you on the cliff. Thus it is in human history. Every mighty movement which breaks upon our shores must have had a cause, however remote it may be, whose effects we behold. So the resurrection of our Lord nineteen centuries ago has changed the whole current of human history and destiny. We see this wonderful change in Christian homes and morals, in Christian society and government, in Christian laws and liberties, in Christian culture and progress. Heathen altars and temples have vanished, and Christian churches and schools have taken their places. A new life in human hearts, and homes, and society has been generated.

3. *He Was Lifted Up From the Earth to Heaven.* He was lifted up to a throne at the right hand of God. Mark says, "He was received up into heaven, and sat at the right hand of God." Peter writes, "Who is gone into heaven, and is on the right hand of God, angels, and authorities, and powers being made subject to Him." Paul, writing to the Romans, says, "It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us." You will notice what emphasis these inspired writers place on the fact that Jesus not only ascended into heaven, but that He is seated enthroned at the right hand of God. He is clothed with power; He is exalted to honor; He is invested with authority. He is thereby placed at the head of all things. This glorious enthronement and investiture has for its special object the salvation of His people and the extension of His kingdom throughout the world. Since our Savior ascended to heaven we must not think of Him as dead. He ever lives to perform all the great offices pertaining to His exaltation. Since His ascension we are not to think of Him as distant.

"Closer is He than breathing,
And nearer than hands and feet."

Jesus said to His disciples that it was expedient that He should go away. When at the right hand of God He would reveal Himself

to them in a more blessed and abiding communion. He did not leave them orphans, but came to them again. He came in power to Stephen, the first martyr, as he was being stoned to death. It was then he saw the heavens open, and his Lord standing at the right hand of God. Most remarkable statement! Stephen saw Him standing, whereas He is always represented as sitting. It seems that in His intense sympathy for the suffering and dying disciple the Master rose up, ready to receive the home-coming martyr. Paul saw Him at Damascus, at Corinth, at Jerusalem, and on board of the fated ship. He revealed Himself in power and glory to John on the rocky, sea-washed Isle of Patmos. No, He is not dead; He ever liveth to make intercession for us. He pleads for us as our Advocate. The Father can deny nothing to His beloved Son, who gave His very life and heart's blood to fulfill God's will and save a sinful race. (Illustration 28.)

4. *He Is Lifted Up By the Preaching of the Gospel.* That is the grand object and the great duty of the gospel ministry. It is to lift up the Savior by preaching before sin-sick men, who need salvation, who desire the forgiveness of God's grace, who hunger for life, and peace, and hope. It is to lift Him up in the greatness of His love to sinners, and in His all-sufficient power to save from sin, and death, and hell. You remember how Paul, during his second missionary journey, came to Athens. He found the city full of idols. He was greatly stirred up by it. Daily he *reasoned* with the Jews in the synagogue and with the Greeks in the market place. He came in contact with Greek philosophers, and preached to them on Mars' Hill. He *reasoned* and *philosophized* about God and the creation of the world and man. There were, however, only a few conversions, Dionysius and Damaris being named. From Athens he went to Corinth, and on the way he seems to have been depressed by the meager results of his work at the former city. He said to himself, doubtless, "It does not pay to philosophize; henceforth I will preach Christ and Him crucified." For in his first letter to the Corinthians he says: "And I, brethren, when I came to you, came not with excellency of speech, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ and Him crucified." And there he founded a large and flourishing church. (Illustration 29.)

II. JESUS CHRIST LIFTING UP. "I will draw all men unto Me." Let me lay stress on each word in this brief sentence.

1. *Let Me Emphasize the Word "I."* It is Christ, the Son of the living God, the crucified and risen Savior, who says, "I will draw all men unto Me." He is the powerful magnet that draws and holds all hearts, coming in real contact with Him. You know the properties of the magnet. By magnetic force it draws or attracts to itself magnetizable substances, as iron and steel, if they are brought near enough to come under the attracting power of the magnet. In the world of sinful men Jesus is the drawing magnet. The suffering and dying Jesus exerts a wonderful influence over the hearts of men. Dying on the cross, He won the heart of the Roman centurion, who exclaimed, "Truly this man was the Son of God!" He won the heart of the dying malefactor, who prayed, "Lord, remember me when Thou comest in Thy kingdom." He powerfully moved the heart of the old Saxon chief as he listened for the first time to the story of the suffering Christ. He became more and more excited as he heard the story of the arrest in the garden, of the men coming with staves, of the capture, of the binding, and the smiting on the cheek. At last, as the story of the suffering Christ proceeded he could no longer control himself; with his blood hot in his temples, he cried: "Would to God I had been there to avenge Him!" It was the suffering Christ that so powerfully swayed the Saxon chief. And it is in this that we find so much of Christ's power to draw and sway men.

2. *Let Me Emphasize the Word "Men."* We are here told whom Jesus draws; namely, fallen, sinful men. He does not say that He will draw the fallen angels. "Verily He took not on Him the nature of angels; but he took on Him the seed of Abraham;" that is, the nature of man. Wherever Jesus is preached as the God-man, as the Redeemer and Savior, as the great High Priest who is touched with the feeling of our infirmities, as the Friend of sinners who came to seek and to save that which is lost—there guilty, sinful men are drawn to Him as the rivers are drawn to the ocean and iron to the magnet; there restless, longing hearts turn to Him as the flowers turn to the sun. It is a fact that the magnet does not attract to itself pearls, gold, and silver, but, passing these by, it attracts common iron. So the Lord Jesus left the angels

in heaven, those noble spirits, the gold and pearls in the spiritual world, and came to lost and ruined man on earth to draw him out of sin and sorrow to Himself and to a life of peace and happiness. Has He drawn you? Have you permitted Him to draw you?

3. *Let Me Emphasize the Word "All."* This little word indicates how far the attraction of the Savior extends; that is, to all men. Here the image of the magnet fails us. It draws only one kind of substance, but Christ declares that He will draw all men, however diverse their character. Of Him it is said by Paul to Timothy: "Who will have all men to be saved, and to come unto the knowledge of the truth," and "Who gave Himself a ransom for all." Therefore Jesus says, "I will draw ALL men unto Me." He does draw all men, and therefore His drawing is like the attraction of the earth, and not like that of the magnet. The magnet only draws iron, but the earth attracts every kind of object, whether it be as light as a feather or as heavy as lead. But observation teaches us that, though Jesus draws all men, not all are actually drawn to Him. How are we to explain this? Permit me to give you Dr. H. Melvill's elucidation of this question. He says:

"Christ must be thought of as having the properties of the earth rather than that of the lodestone. Some bodies, indeed, are so light that they float in the air, but this is not because the earth attracts them not, but simply because the air resists their descent. If there were no air, the tiniest leaf would fall as rapidly as a mass of lead. And here we can not but observe a beautiful analogy. Only a few are actually drawn to Christ, the great mass of men continue at a distance. But Christ, like the earth, attracts all—though, as with the earth, all come not to Him. Why, then, are not all literally drawn unto Him? O! just because there is a carnal atmosphere round them, which neutralizes, as it were, the attractive power; and thousands float in it, who, if it were destroyed, would rush eagerly to Jesus as their center. So that in these respects the earth is the exact emblem of Christ; there is attractive virtue enough in each case to draw all; but in each case there is also a resisting medium which prevents the lighter bodies from descending. The earth draws the feather as much as it draws the lead; yet the feather falls not and the lead rushes. Thus with Christ: it is not that He did not die for all; it is not that He does not love all; it is not that He

does not invite all. * * * But the feather of the unstable and worldly mind descends not, whilst the lead of the weary and heavy-laden spirit approaches Him rapidly. All are drawn; but one is inflated with vanity and floats; another is burdened with sin and falls."

4. *Let Me Emphasize the Word "Draw."* For it indicates the method of Jesus in dealing with men. He does not coerce, compel, or drive them by force, but draws and persuades them. It is true we read that He made a whip of small cords, but not to forcibly drive people into the temple, but out of it. They were making His Father's house a house of merchandise. He never drives people with the whip into His kingdom. He never arrests and chains them, making them His prisoners or slaves. He draws them with "the cords of man, with bands of love." "Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee." He does not compel them to come to Him against their will, but calls and allures them by the gentle power of His love. "O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." When sinners stretch out the hand of faith to Him He lifts them up out of their fallen condition into blessed fellowship with Himself. (Illustration 30.)

5. *Let Me Emphasize the Words "Unto Me."* Jesus draws sinners unto Himself, because He alone can save them. They are in darkness, and He draws them unto Himself, who is "the Light of the world," that henceforth they may walk in the light. They are in bondage, and He draws them unto Himself that He may break their fetters and set them free. They are unclean and polluted, and He draws them unto Himself that He may cleanse them. His power to save to the uttermost is as great to-day as it ever was. So far as we can see, the sun has lost none of its power to give light and heat, although it has been shining for thousands of years. The compass, though an old invention, is still able to point out the way across the trackless sea, having lost none of its power in this respect. We do not need a *new* theology, a *new* salvation, a *new* redeemer. Jesus Christ is not only drawing more men unto Himself than ever before, but is gloriously saving them, and making them useful members of His Church and society.

6. *Let Me Emphasize the Word "Will."* This "I will" of the Lord Jesus is the sure guarantee for the final glorious success of His cause. The field is white to harvest, and many sheaves are gathered in all over the human world. Never before in the history of the Christian Church has there been so much missionary activity. Much remains to be accomplished. But it ought to inspire every Christian heart to greater endeavor to know that Jesus is drawing, still drawing, men unto Himself. Thus drawn, they are coming to Him, and some day, and a glorious day it will be for humanity, there shall resound

"That song of triumph which records,
That all the earth is now the Lord's."

Watchwords for the Christian Life.

Watch ye, stand fast in the faith, quit you like men, be strong.

1 Cor. 16: 13.

“A CHRISTIAN is the highest style of man.” So Edward Young sang in his day. On the whole, he himself seems to have been an excellent and worthy man. Of course, he was not thinking of mere nominal Christians, but of real, genuine Christians, when he penned this thoughtful line. For merely bearing Christ’s name does not make one a Christian. To be a Christian means to be measurably Christ-like. Jesus Christ was the perfect Man, the man God would have men to be. He was the Ideal Man. To be approximately like Him, to have His mind, His spirit, is to be a Christian. Such a “Christian is the highest style of man.” He is higher, and deeper, and broader than other men are. He is more fully developed in all his capacities both for joy and sorrow. Christ had in Himself all the nobleness of man and all the gentleness of woman. He had vaster capacities for joy and sorrow than other men. Stoical indifference to joy and pain is evidence of a coarse nature. The American Indian illustrates the truth of this statement. To feel, and yet to do and dare, is to be truly noble.

Yes, the Christian is the highest type of manhood. His character stands so far above the average man of the world that the smallest fault is observed and commented upon. But his general excellence commands confidence and becomes the standard of morals. Men of the world sometimes assume the character of the Christian from motives of policy. But the world soon recognizes the true in distinction from the counterfeit. The stronger the light, the more glorious the diamond. The Christian is a scholar in Christ’s school, and he tries faithfully to improve day by day. He studies to know God’s will and to do it. His endeavor is to catch the spirit and have the mind of his adorable Master. He aims to be unselfish and self-sacrificing, as was the Master when He left the glories of heaven and endured the sorrows of earth that He might save men.

He aims to be humble as Jesus was when He took the bowl of water and girded Himself with a towel and washed His disciples' feet. He aims to be patient and unmurmuring as his Savior was when men pierced Him with thorns, and mocked and crucified Him. He aims to be earnest and faithful, gentle and firm, as Jesus was in the service of God and man.

Paul in the text gives four terse watchwords for the Christian life. It is his loud and clear bugle call to Christian duty and action, to the robust virtues of Christianity. It is a call to watchfulness, to firmness in the faith, to manliness in spirit and action, and to a strong Christian life. These qualities unite to give us our highest conception of Christian manhood.

I. BE VIGILANT. "Watch ye!" This is the first note in Paul's bugle call to Christians. We have here evidently language borrowed by him from military life. He lived in a martial age. By force of arms Rome had conquered nearly all countries and founded a great world-empire. Paul met soldiers everywhere on his missionary journeys. The subjugated nations had to be kept in subjugation by military forces. Hence the Roman soldier was found nearly everywhere in those days. When, therefore, Paul said, "Watch ye!" he was probably thinking of a guard on the outskirts of a camp to warn the army against the enemy's approach. He must be constantly alert and wide-awake, otherwise he will expose the whole camp to the danger of an unexpected attack. He must never sleep when he is on guard or picket duty. So we as Christians must always watch, be on the alert, and act cautiously. We are encompassed by enemies and dangers at all times. If we are not constantly on guard, the enemy will attack us unexpectedly, and, being thus surprised, we shall quite likely suffer defeat.

Elisha had revealed to the King of Israel the secret movements of the Syrians in their war against him. This so exasperated Benhadad, king of the Syrians, that he sent his mighty host to Dothan, where Elisha was. The Syrians surrounded the city during the night. The prophet's servant rose early and went forth. He discovered that the Syrian host had encompassed Dothan with horses and chariots. It frightened him very much, and, hastily returning to the house, he exclaimed, "Alas, my master! how shall we do?" Calmly the prophet said, "Fear not; for they that be with us are

more than they that be with them." He prayed the Lord to open the servant's eyes, and when this had been done he saw that the mountain was full of horses and chariots of fire round about Elisha. If our eyes were opened to see our spiritual foes, how watchful we would ever be! It will not seem strange, then, that Jesus and His apostles laid so much stress on the duty of watchfulness. If we have learned to know in a measure our own weakness, and the power and cunning of our enemies, we will surely realize that among all Christian duties there is none more important, none more urgent, than the duty of vigilance.

In the *Iliad* Homer tells us that Achilles, the hero of the Trojan war, when a child, was dipped in the river Styx by his mother, and was thus made invulnerable, excepting the heel, by which he was held during the process. When he had grown up to manhood's estate he went to Troy, and distinguished himself by deeds of great valor. But finally an arrow hit him in the heel, the one weak and vulnerable spot, causing his death. Hence "the heel of Achilles" became a proverbial phrase to denote any vulnerable point in a man's character. How often has this old story been repeated in lives of Christians. Some soldier in the army of the Lord, who seemed tried and true, suffers a terrible defeat. Men are surprised by his fall. There was some vulnerable point in his character, and the enemy smote him there in a moment when he was off his guard. Every child of God has his "Achilles heel," one or more weak points in his moral make-up. Hence the need of continual alertness and vigilance. For sometimes the strong trait of a Christian's character becomes the Achilles heel, the weak point. Peter, the pattern of courage, cringes like a coward in a moment of weakness before a servant girl, and denies his beloved Master. Moses, a model of patience, in a moment of weakness loses his temper, and is barred from entering the promised land. Abraham, the man of matchless faith and obedience, in a moment of weakness equivocates to protect himself against an imaginary danger. Thousands have suffered defeat, at least of a temporary nature, in the same manner. Deeming themselves strong in certain traits of character, they were less on their guard at this point, and so gave the enemy the opportunity to make a successful attack. (Illustration 31.)

Let us then heed the injunction, "Watch ye!" Let us constantly

watch our spiritual foes, for they are always watching us. In public and retirement, in the world and in the Church, in prosperity and in adversity, we must keep up our vigilance. Our thoughts, our words, our actions must all be guarded. Let us especially ascertain our weak points, our Achilles heel, and be on our guard there. Is it the tongue that is apt to offend? let us keep the door of our lips. Is it temper that is easily ruffled? let us avoid the things that would inflame it. Is pride the weak point? let us shun everything that would excite it. "Watch ye!" About an hour after the institution of the Lord's Supper and its first celebration under the most remarkable circumstances, our Lord led His disciples to Gethsemane and said, "Watch and pray that ye enter not into temptation." If they had only heeded the wise admonition! May we heed and obey it always and everywhere.

II. BE FIRM. "Stand fast in the faith." Christians are not to be like reeds in the field, bending before every gust of wind. They are to resemble the oak whose trunk even the storm king can not bend. The roots of our faith are to sink deep down into the soil of revealed, of eternal truth, and then we shall "stand fast in the faith." The lack of personal conviction, that is so common among the Christians of our time, is a symptom of religious feebleness and the cause of so much religious instability. Surely, as our thinking and experience progress some truths should emerge out of the mist of doubt clear and certain, giving us a secure foundation upon which we can stand firmly in the face of all errors and heresy. Paul, writing to the Ephesian church, says, "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." There is a crying lack of doctrinal stability in our day. There are so many children in pulpit and pew who are tossed to and fro and carried about by every wind of teaching. They are at the mercy of every new error that is promulgated. They have found no secure anchorage. They are not "rooted and grounded in the faith." They do not possess strength enough to stand against all the winds and waves of erroneous opinions.

Rationalism creeps into the pulpits of orthodox churches. Men who are under solemn ordination vows to preach Christ and Him

crucified deny His Godhood, negative the divinity of the Holy Spirit, cast doubt on the inspiration of the Bible, find no room for the atonement, nor for the necessity and possibility of regeneration. And then they pride themselves with their advanced thought, not realizing that truth is always final. For what was true yesterday must be true to-day, and will be true to-morrow. What change can your "advanced thought" make in the truth that "two times two are four?" Any and every change of that truth will make it an error. Every other assertion will be false. And then, how professing Christians have been carried away by the modern "isms"—by Mormonism, by Spiritualism, by Eddyism, by Dowieism, and other isms! How true of them the words of Scripture, "They became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools." Well has Lord Lytton said:

"The man who has no faith in religion is often the man who has faith in a nightmare. Julius Cæsar publicly denounced a belief in a hereafter, and rejected the idea of a soul and Deity, yet muttered a charm when he entered a chariot, and did not cross the Rubicon until he had consulted the omens. Lord Herbert of Cherbury writes a book against revelation, and asks a sign from Heaven to tell him if his book is approved by his Maker. The man who can not believe in the miracles performed by the Savior gravely tells of a miracle vouchsafed to himself." Heed, then, my friends, the bugle call of Paul, "Stand fast in the faith." Let us stand firm and steadfast in the face of infidelity and heresy. Let us not be frightened out of our position in relation to Divine things by the modern outcry against creeds. (Illustration 32.)

III. BE MANLY. "Quit you like men." In chapter 3:1, 2, Paul told the Christians at Corinth that they were babes and had to be fed with milk. The word "babes" has a good and bad sense. As conversion is a new birth, every convert is, at first, a babe in Christ. But he is not to remain a child, but is meant to develop into "a full-grown man, into the measure of the stature of the fullness of Christ." Paul applied the word "babes" to the Corinthian Christians in the blameworthy sense of spiritual childishness. Infancy is beautiful in its season, and so is the babe-life of the young convert; but out of season both are anything but beautiful.

A child with the years of a man is a monstrosity in nature, and an old Christian with the childishness of a young convert is a monstrosity in grace. Spurgeon says: "You have a child; you put him in a perambulator and wheel him through the street, and think it a beautiful sight. But suppose fifteen years hence your child shall need to be wheeled in the same way, will that be a pleasing sight? Now, I know some Christians that I used to wheel in perambulators fifteen years ago who are not one whit more manly, more daring, more believing, or more intelligent in the things of God than they were then."

There are too many Christians in our churches who are spiritually childish. They are not fitted for real work, and can not be relied upon for useful service. They require constant nursing and petting. They are often fretful, and peevish, and quarrelsome. They always want their own way and pout if they don't get it. They must have their toys and playthings. They are willful, not open to reasonable appeal. They never get out of their baby clothes. In a word they are not a source of joy, but of continual disappointment.

Therefore Paul says, "Quit you like men!" We are to be and to act as men in the Christian life, putting away all childishness. He had already said of himself in this letter, "When I was a child I spake as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things." We are to set before us an ideal of manly character and life, and earnestly to seek its realization. But Christian manliness is not realized by merely physical and intellectual development. Mere muscular strength is not manliness. Were this the test it would give only a poor chance to men of frail physical structure, or to delicately organized women. God does not bid us all to be physical athletes, but He does bid all "Quit you like men!" He would have every Christian noble, honest, truthful, pure, faithful to all moral convictions, brave and steadfast in maintaining the right, resisting all temptations to wrong at whatever cost and suffering. The following is a good description of a manly Christian. It was found in an old manor house in Gloucestershire, England, written and framed and hung over the mantel of a sitting room:

"The true gentleman is God's servant, the world's master, and

his own man. Virtue is his business, study his recreation, contentment his rest, and happiness his reward. God is his Father, Jesus Christ is his Savior, the saints his brethren, and all that need him his friends. Devotion is his chaplain, Chastity is his chamberlain, Sobriety his butler, Temperance his cook, Hospitality his house-keeper, Providence his steward, Charity his treasurer, Piety his mistress of the house, and Discretion his porter, to let in and out, as most fit. Thus is his whole family made up of virtue, and he is the master of the house. He is necessitated to take the world on his way to heaven, and he walks through it as fast as he can, and all his business by the way is to make himself and others happy. Take him in two words—a man and Christian.” (Illustration 33.)

IV. BE STRONG. This command to be strong implies that it is possible for every Christian. Physical strength can not, therefore, be meant; for it is not possible for every one to be strong in this respect. If it lay in our power to be physically strong at will, none of us would chose to be physically weak. We can not command this kind of strength at will, because it does not lie in our control absolutely. Nor can intellectual strength be meant, though this is in our control in a larger measure than physical strength. If we have not been endowed with strong intellectual faculties it will be a struggle to develop a strong mental life. But it can be done, in a degree at least, and has been done. The mind can be cultured and strengthened by earnest and persevering study. But it is only relatively possible for some of us to be intellectually strong. It is possible, however, for every Christian to be strong spiritually and morally. For God never requires the impossible on our part. If, then, we are not spiritually strong it is our fault, for God does not only will it, but has made it possible.

To grow strong spiritually we must have the right kind of nutriment to nourish and strengthen the divine life in us. Our soul's food must be the living bread which came down from heaven. “If any man eat of this bread he shall live forever.” We must receive Christ and live in fellowship with Him; then shall we be able to say with Paul, “I can do all things through Christ which strengtheneth me.” It is only in Christ, in spiritual union with Him, that we have strength to do and suffer all things. (Illustration 34.)

To be strong spiritually we must work or have sufficient exer-

cise of some kind. We must eat and exercise, exercise and eat. Eating alone, without work or exercise, will make dyspeptics. The more you do for God and man, the more you will be able to do. Using the strength that you have, you will increase your strength. (Illustration 35.)

Love to Jesus the Motor of Obedience.

If ye love Me, keep My commandments. John 14:15.

THE last words of our departing friends are very sacred and precious to us. During my ministerial life I have often stood beside the casket of loved ones in the house of mourning, endeavoring to speak some words of comfort and hope to the bereaved. In very many cases the sorrowing friends called my attention to the last words of the dear ones who had fallen asleep in Jesus. They clung to these as a precious treasure. How highly do we prize the last words of some of God's most renowned children! How often are they quoted—the last words of John Wesley: "The best of all is, God is with us. Farewell! Farewell!" The last words of Bishop Janes, "I am not disappointed." The last words of Dr. T. M. Eddy, "Sing and pray—eternity dawns!" The last words of Martin Luther: "Father, in Thy hands do I commend my spirit. Thou hast redeemed me, God of truth." The last words of Richard Baxter, "I have pain (there is no arguing against sense); but I have peace, I have peace!" The last words of the great Neander: "I am weary; I will now go to sleep. Good-night!" The last words of Bishop Simpson: "To you that believe He is precious. Precious, precious, more than precious!" Yea, the Church of Christ prizes the last words of thousands of men and women who consecrated their lives to the service of the blessed Master and His glorious cause.

The text is a part of the last words spoken by our dearest Friend shortly before His death. He addressed them to His disciples, and through them to the Church at large, only a few hours before His arrest, trial, and crucifixion. His departure was an event extremely painful to the disciples, and made them very sad. They could not bear the idea of separation from Him whom they so much loved, in whose company they had enjoyed so much pleasure, and from whose instruction and example they had derived so much profit.

But now they were to be left alone to meet persecutions and trials. Therefore Jesus proceeds to administer to them such consolation and encouragement as their circumstances made proper and desirable. "There is nowhere to be found a discourse so beautiful, so tender, so full of weighty thoughts, and so adapted to produce comfort. It is the consolatory part of our religion, where Christ brings to bear on the mind full of anxiety, and perplexity, and care the tender and inimitable truths of His gospel—truths fitted to allay every fear, silence every murmur, and give consolation to the soul." Now, in the text He directs them show their love to Him not merely by grief and sorrow at His departure, but by keeping His commandments—by obedience. These few words are extremely weighty and important.

I. AN EXTREMELY IMPORTANT QUESTION. It is this: "Do we love Jesus, the blessed Savior?" "If ye love Me," says the Lord. This "if" implies a deplorable fact—the fact that all men do not love the Son of God. At the very time when He spoke these words the Jews generally hated Him, and manifested their hatred in charging Him with all kinds of misdeeds and crimes. In their bitter hatred and malice the Jewish nation rejected Him and crucified the Lord of glory. Though millions love and adore Him to-day as their precious Redeemer, there are millions who hate His very name, and other millions who are indifferent concerning their relation to Him. The question is, therefore, not only proper, but highly important.

1. *We Have the Faculty To Love.* It is as natural for man to love as it is for the bird to fly, the fish to swim, the water to flow downward. We behold this ability to love in patriotism—love and devotion to one's country. It is a feeling implanted in the human breast that has manifested itself in all countries, among all peoples, and in all ages. Who does not admire Winkelried at Sembach, Bruce at Bannockburn, Hofer at Innsbruck, and hosts of others, in whose breasts the flame of patriotic love has burned and flashed out in heroic deeds? We behold this ability to love in parents and children. Nearly every mother loves her child so intensely that she would sacrifice her own life to save it, and has done so in many instances. (Illustration 36.) See with what intensity David loved Absalom, the wicked son, who had raised his hand in rebellion

against his father to rob him of his throne. After Absalom had been slain "in the wood of Ephraim," the news not only of the victory of David's army, but also of the death of his son, was brought to the king, who had found refuge in the fortified city of Mahanaim. When the father learnt the sad truth he was overwhelmed with grief. Retiring to the chamber over the gate he broke out in the pathetic lamentation: "O my son Absalom, my son, my son Absalom! Would God I had died for thee, O Absalom, my son, my son!" This loud demonstration of grief was the natural outburst of his unquenchable love for his worthless son. So we see that man has the faculty to love. Indeed, love is one of the strongest passions of the human soul. Man must love something, and can choose the object of his love.

2. *Jesus Is Lovable.* He is altogether lovely and lovable. There is no being in the whole universe so lovable as Jesus, our Savior. The patriarchs and prophets were men of excellent virtues, but not one of them was perfect. This is true of the apostles and the Church fathers, indeed the saintliest men and women had their faults and human weaknesses. Jesus alone is perfectly beautiful and beautifully perfect. In Him there is no fault or blemish. It is said that all suns have their spots, but the Sun of righteousness has none. "Thou art fairer than the children of men; grace is poured into Thy lips." "My beloved is white and ruddy, the chiefest among ten thousand." How pure, how meek, how gentle, how kind, how good, how humble Jesus was! He never did anything for mere display. He was not fond of shows. Man must have his jewels, and his glitter, and his trinkets, and his palaces, and his gilded equipages, and his triumphal processions. Not so with Jesus. His palace was a cottage. His royal bed was a manger. His kingly chariot was an ass's colt. His bodyguard were fishermen. To describe His excellences and beauty and embellish them with human rhetoric would be to attempt to paint the rose, increase the whiteness of the lily, give more color to the rainbow, or gild the glorious rays of the setting sun.

All the beauties of nature, however lovely and varied, do not suffice to set forth the excellencies of Him who is altogether lovely. The morning sunrise and the evening sunset, the moon and stars which He has ordained, the early dew and the beautiful snow are

not as beautiful as He is. The fragrant flowers, the majestic mountains, and the shining seas are not worthy to be compared with Him. He is fairer than the flowers of the garden; He is fairer than the children of men; He is fairer than the angels of heaven. He is the brightness of the Father's glory, the express image of His person, and the very embodiment and perfection of moral beauty. If there is any being in the universe lovable, that being is Jesus. We love Him because He first loved us. (Illustration 37.)

3. *Our Love to Jesus Must Be Supreme.* We are to love Him more than all things else. If we love anything in the world more than Jesus we are not Christians. For if such be the case, we lack the most essential element of Christian life and character—that love for Jesus which absorbs and controls every other love. The Spartan mother loved heroism so much that she said to her boys, as they went forth to battle, “Bring back your shields, or be brought back upon them.” Brutus loved justice so much that he would not spare his own son when he had forfeited his life. And shall the Christian love his Savior less? Shall he be unwilling to make an equally great sacrifice for Christ? If we love Him supremely, we and all we have belong to Him. Jesus claims us and all our possessions; and if we love Him above all else, we will never dispute His claim, but realize that we are not our own in any sense, that we belong to Him with all we are and have. A little child had a bunch of grapes. She picked one grape after another from the cluster and gave it to her father. After a little, however, her love to father waxed warm and swept away all self-interest. She threw the whole cluster on his lap, and then followed it herself, smiling in his face with delight. So let every Christian do. Let him not merely give to the Savior a little of his love, a little of himself and of what he has, but in supreme love surrender himself and everything that he possesses, saying, “What is mine is Thine, and what is Thine is mine.”

4. *We Are Not to Love Jesus Exclusively.* Supreme love to the Savior is not incompatible with love to our neighbors, our kindred, our country. It does not exclude, but include, love to others. In fact love to Jesus will sanctify and ennoble every other relation in life. It will make the father most tender, the mother most loving, the husband most faithful, the wife most affectionate, the

child most obedient, the servant most dutiful, the citizen most loyal and patriotic. For we are not only commanded to love God with all our heart and soul and strength and mind, but also our neighbors as ourselves. Here we are taught that we must love the Lord always supremely, but never exclusively. The statement of Jesus (Luke 14:26) does not conflict with this commandment. He does not actually require us to hate father and mother, wife and children, brothers and sisters, in order that we may be His disciples. He simply means that we must love them less than we love Him. We are commanded to love our parents, in fact, to love all men, even our enemies. We could not be His true followers if we hated our relatives. That statement of Christ can be expressed thus: "He who does not love all men and things, even his nearest and dearest relatives, less than Me, can not be My disciple." Jesus must be loved supremely or He is not loved at all. If we are not willing to give up all earthly possessions and forsake all earthly friends when they interfere with our devotion and duty to Him we are not fit to be regarded as His followers—in other words, we are not Christians. If we do not obey Him rather than all others, we are not His disciples. A martyr was asked if he did not love his wife and children, who stood weeping by him. He answered: "Love them? Yes; if all the world were gold, and at my disposal, I would give it for the satisfaction of living with them, though it were in prison. Yet in comparison with Christ I love them not." Wife and children were dear to him, but Jesus was a thousand times dearer. He loved them above all earthly things, but he loves Jesus more.

II. AN EVIDENCE RIGHTFULLY DEMANDED. "If ye love Me, keep My commandments." Obedience is the evidence of love which the Lord requires. F. W. Robertson says, aptly: "Nothing can be love which does not shape itself into obedience. We remember the anecdote of a Roman commander who forbade an engagement with the enemy, and the first transgressor against his prohibition was his own son. He accepted the challenge of the leader of the other host, met, slew, spoiled him, and then, in triumphant feeling, carried the spoils to his father's tent. But the Roman father refused to recognize the instinct which prompted this as deserving the name of love. Disobedience contradicted it and deserved

death." Love is the motor which drives the car of true obedience on the rails of God's commandments.

1. *Obedience is the Effect of Love to Jesus.* If any one really loves another, he naturally desires to do the wish and the will of the loved one. Without such desire there is no true love. It may be a passing emotion or a sentiment, but does not bear the true stamp of love. Love is always eager for an opportunity of revealing itself to its object in some practical way. In every-day life little value is attached to that which costs little, and, speaking generally, that estimate is correct. It is easy, for instance, to say that you love your friends, your Church, your country, your Savior. What value, however, has such a claim if the love you assert is never shown by outward acts. Solomon said, "Open rebuke is better than secret love." Love that is secret is love that denies the very nature of love, for it is the nature of love to reveal itself in doing and daring for the loved one. Secret love is like an overdue debt that is still unpaid. It is something to be ashamed of. It is a wrong to one's self and a greater wrong to those whom we profess to love. Love reveals itself in obedience, in action, in self-sacrifice. If obedience to Christ is not the effect of love for Him it is not obedience at all. It may be the effect of some selfish motive. It is not pleasing in God's sight, nor will it endure. Love to the Savior is the mother, the nurse, and the food of genuine obedience. It is the spring and source of holy living, of genuine godliness.

2. *Obedience is the Evidence of Love to Jesus.* Love is only proved by practical obedience. It is not merely talking about religion, however well and fluently this may be done, but constantly doing Christ's will, walking in Christ's ways, that is the proof of our love to Him. One may engage in the most glowing songs of praise, use the sublimest language of adoration, and be most rigorous in the observance of the mere letter of the commandments, yet all this does not necessarily prove the existence of love. Living and doing are the only real evidence of loving fellowship with the blessed Savior. The best proof that we love Jesus is found in carefully watching over our temper, words, and deeds, and in a constant endeavor to please the Master by following in His footsteps.

A dear little girl sat at the breakfast-table. Looking up into

the face of her father, she said, "Papa, what can I do for you to-day?" Smilingly he asked, "Why do you want to do anything for a big man like me?" The little girl answered, "Because I love you so, papa." Love can no more remain hidden than the little flower remains hidden in the bud or the young apple in the apple blossom or the seed-corn in the hill. They must come out and do something to prove that there is life within. If we love Jesus as the little girl loved her father, we will look up into His face each morning and ask: "Beloved Master, what can I do for Thee to-day? Because I love Thee I want to do something for Thee?" (Illustration 38.)

3. *Obedience is, Therefore, Absolutely Essential.* If true obedience be the effect and the evidence of love, then to be without it is to be without love to Jesus. Nothing can replace obedience or make up for disobedience. Our country says, "You are my patriotic citizens if you respect my laws and statutes to do them." The father says, "You are my affectionate child if you earnestly endeavor to obey me." The friend says, "You are my friend indeed if you regard my mind and pleasure and carefully avoid what will grieve me." Without obedience there will be no genuine piety; there will be no peace of mind, no rest of soul, no joy and pleasure in the service of God. On the contrary, there will be condemnation; for "if any man love not the Lord Jesus Christ, let him be anathema." A want of love to Jesus means excommunication from all that is good, pure, and joy-giving. The crime of those who do not love the Lord Jesus, and hence do not obey Him, merits complete condemnation. Their sentence is "everlasting destruction from the presence of the Lord." In their present condition they are accursed, and in their future condition they will be unless they turn to the Lord and are yet saved.

The obedience of love is a willing obedience. Such obedience is essential for the Christian, because it makes the service of God easy and a delight. It makes Christ's yoke easy and His burden light. It will not be a task and burden, but a joy and delight, to read the Scriptures, to pray, to attend public worship and devotional meetings, to give for the promotion of Christ's kingdom, to exercise self-denial and bear the cross. "Love is like wings to the bird, like sails to the ship; it carries the Christian full sail to

heaven. When love cools, obedience slacks and drives heavily, because it wants the oil on its wheels that love used to drop." Jacob had to serve seven years for Rachel. But he loved her so wholeheartedly that the seven long years seemed to him but a few days. Love lightens and cheers every task of labor and endurance. (Illustration 39.)

Do we love the Lord Jesus Christ? The question is not, Do we admire Him? Even unbelievers admire Him. It is not, Do we abstain from hostility toward Him. Millions do that who do not profess to be Christians. It is not, Do we bear His name, observe His day, fellowship with His people, or work for Him in any way? No; the question is, Do we love Him, and do we manifest that love by willingly and joyfully obeying Him?

The Living Hope of God's People.

Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. 1 Peter 1:3, 4.

THE eye of hope looks forward into the future. Hope does not deal with things or events that are present or with those that are past, but it faces those which lie in the future. It is a prospective emotion, because it instinctively looks to the future, longs for it, and draws from it a large amount of pleasure and enjoyment in the present, for hope fastens its eye only on those future things which seem *desirable*. When we are ill we do not hope to be worse, but to grow better and regain health. If we are in financial straits we do not hope to grow still poorer, but we hope soon to see more prosperous times. If we are about to take a long journey we do not hope that it may end disastrously, but we hope that we shall accomplish it in safety. In short, hope never has for its object what seems *undesirable*, but that which appears good and worth having. However, even the desirable will not be the object of hope if it seems to be absolutely unattainable. Man can never really hope for that which evidently lies beyond his reach. The future event must not only appear good, and therefore desirable, but also attainable, if it is to inspire hope. Of all emotions hope is the most universal and the most permanent. Let us praise God for this fact, for hope compensates for what we miss, and consoles for what we endure. "O, blessed hope!" says Thomas Carlyle, "sole boon of man, whereby on his strait prison walls are painted beautiful, far-stretching landscapes, and into the night of very death itself is shed holiest dawn. Thou art to all an indefeasible condition and possession in this God's world. To the wise a sacred Constantine's banner, written on the eternal skies, under which they shall conquer, for the battle itself is victory! To the foolish some sec-

ular mirage or shadow of still waters painted on the parched earth, whereby at least their dusky pilgrimage, if devious, becomes cheerfuller, becomes possible!" And George Eliot sings:

"What name does joy most borrow

When life is fair?

"To-morrow."

What name does best fit sorrow

In young despair?

"To-morrow."

Peter wrote this letter to those who were passing through severe trials and tribulations on account of the persecutions by the enemies of the cross. To comfort them in these tribulations is the main object of the first chapter. He reminds them that they are the chosen of God; and then, with an outburst of deepest gratitude to God, he assures them that they are the possessors of a living hope to an inheritance incorruptible and undefiled, and that fadeth not away, but is reserved in heaven for them. He would have them rejoice and praise God for this lively hope that glorious inheritance in heaven would soon be theirs; for God would not only keep it for them, but He would keep them for it, notwithstanding the fiery trial through which they were passing. It has been said that the keynote of this epistle is the believer's hope. Peter has been called the apostle of *hope*, Paul the apostle of *faith*, and John the apostle of *love*. In a degree such a distinction may be granted, but it must not be understood as though Peter ignored faith and love, or Paul love and hope, or John faith and hope. None of them emphasized any one of these three graces to the exclusion of the other two. Let us consider:

I. HOW THIS LIVING HOPE IS PRODUCED.

1. *It is Produced by Divine Power.* For it is God who "hath begotten us again unto a lively hope." Paul in his letter to the Ephesians says that man without Christ has no hope and is without God in the world. He is dead in trespasses and sins. Being spiritually dead, he can have no *living* hope. He must be quickened into new life. To have a good hope of eternal life and of the heavenly inheritance we must be heirs of God and joint-heirs with Christ. But to be heirs of God we must be His children, members of His spiritual family. In our natural state we are not meet for

life in God's family. A wicked man can not be happy in a devotional meeting with its Bible-readings, prayers, and songs of praise. Before we can live happily in a holy atmosphere, be it on earth or in heaven, we must have holy feelings, desires, and affections. The kingdom of God must come into our hearts before we can enter the kingdom of heaven. As soon as we receive Jesus as our Savior and our King we are renewed by the Holy Spirit, and a new life of holy desires, feelings, and affections begins in the soul. One important aspect of this new life is hope, the hope of constant and closer fellowship with Jesus now, and of everlasting life with Him in glory. God is the author of His people's hope. He is, therefore, called "the God of hope." (Illustration 40.)

2. *It is Produced as an Act of Divine Mercy.* "According to His abundant mercy hath He begotten us again unto a lively hope." "Not by works of righteousness which we have done, but by His mercy He saved us by the washing of regeneration and the renewing of the Holy Ghost." We learn here, as elsewhere, that it is not for anything in ourselves that God changes our hearts, makes us His children and inspires us with a living hope, but "according to His abundant mercy." Mercy always implies unworthiness. It is love to the undeserving. It was mercy which moved God to come to our help in our misery. "Great sins and great miseries," says St. Bernard, "need great mercy, and many sins and many miseries need many mercies." As great sinners we need abundant mercy, great mercy, plenteous mercy. We are taught that God's mercy is great, abundant, and plenteous, for it has pleased Him to reveal His mercy in the Bible and in the actual experience of sinners in the light of these characteristics. There was power in God, but this would have crushed us; there was justice in God, but this would have condemned us; there was goodness in God, but we had no claims upon it; but there was also mercy in God, "abundant mercy." This led Him to open unto us the door of salvation in Jesus Christ.

" 'Tis from the mercy of our God
That all our hope begins."

"God's mercy buries our sins," says W. Jones, quaintly. "No one is in the funeral with mercy, and if any one should meet her on returning from the burial and ask her, 'Mercy, where didst thou

bury our sins?" her answer would be, 'I do not remember.' When the merciful God forgives sin He forgets it: 'For I will forgive their iniquity, and I will remember their sin no more.' " (Illustration 41.)

3. *It is Produced as a Result of Christ's Redemptive Work.* "By the resurrection of Jesus Christ from the dead." His resurrection is the source of all our hopes, for if Jesus did not rise from the dead there is no proof that He is the Son of God, as He claimed to be. But He did rise, and thus made good His claim. By the resurrection from the dead He was declared to be the Son of God with power. His triumphant exit out the grave was another powerful voice from heaven, declaring, "This is my beloved Son; hear Him!" Christ's resurrection is the evidence, the seal, the pledge of His finished and accepted work. The crowning miracle of history puts the final seal upon the atonement. The healing of diseases, the restoring of sight, the opening of the graves at His death—all of these were not so great a proof of His Godhead as His breaking from the tomb and rising triumphant over death, hell, and the grave. Can there be a stronger proof of a complete work of redemption? Can we ask for more evidence that He is able to save us from the power of sin and make us meet for the inheritance of the saints in light? The power that raised Jesus from the dead is the power that quickens us, who are dead in trespasses and sins, into spiritual life. "When we were dead in sins God hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Faith in the resurrection is the inspiration of much that is peculiar in Christian experience. "God raised Him from the dead and gave Him glory, that our *faith* and *hope* might be in Him." The definiteness of our faith and the assurance of our hope are founded on the great, well-established fact, "Now is Christ risen from the dead, and become the first-fruits of them that slept." He to whom we consecrated our souls by faith is able to keep them until the morning of the great resurrection. We can pass through the dark valley of the shadow of death without fear, since Jesus went there before us and robbed death of its sting and the grave of its victory. That is the living hope unto which we have been begotten again by the resurrection of Jesus Christ from the dead.

II. WHY IT IS CALLED A LIVING HOPE.

1. *Because It is Not Dead, But Alive.* There are dead hopes. They grow out of mere formality in religion, or mere speculation, or mere sentiment. Such hopes are cold, inoperative, dead. There are too many false hopes in spiritual matters. Men and women nourish golden dreams in which they hope that they are partakers of the benefits of salvation and that heaven will be theirs when they depart from this life. At the same time, however, they are evidently living in sin, and therefore walking in the broad way that leadeth to destruction. The false hope is the *ignis fatuus* playing brightly in the quagmire, luring the belated wanderer to death. Like an opiate false hope yields bright visions, but they soon fade away. The Christian's true hope, on the contrary, is a living hope. It has life in itself, manifests life, and has life, eternal life, for its object. It is a living hope, because it has been generated in us by the living God. It is a child of living faith in the ever-faithful promises of God. It has been well said that Faith and Hope and Love are so related that if Faith dies, Hope and Love are very prone to say, "Let us also die with her." (Illustration 42.)

2. *Because it is not Dying, but Growing.* Worldly hopes die. They fade and drop off like leaves in autumn. With disappointed and sorrowing hearts we have stood at the grave of many of these hopes already. With sad hearts we shall see many more sink into the grave, for worldly hopes are not *living*, but *dying*, hopes. We cherish them for a time, only to find ourselves painfully disappointed in the end. If we have nothing but these worldly hopes we are indeed to be pitied, for they are only like the fleetly falling meteors which light up the nightly sky for a few moments, or like the happy dreams of the night which the reality of the day disenchant. Not so is it with the living hope of the Christian. Being the hope of a living Christian, it lives on and on, and grows stronger, clearer, brighter, happier, as the years come and go. It does not decline nor diminish. It does not grow dim with the eye nor dull with the ear of the body. As "the outward man perishes, the inward man will be renewed day by day," It is not a falling meteor, but the steadily shining polar star. It will lead the Christian on like the star which guided the wise men, and

never disappear until it brings him to the full fruition of the heavenly world with its unclouded light, love, and joy. When the worldly man dies all his remaining hopes die with him, but the Christian is sustained by this living hope in death. (Illustration 43.)

3. *Because it is not Inactive, but Energetic.* This living hope is never inoperative, but vigorous and energetic, lively and active. It is like a fountain of living water which springs up ever fresh and clear in the soul of the Christian, giving peace and joy even in the midst of trouble. It is the mainspring of his life, putting good works into motion. It inspires to noble deeds, gives purpose to action and steadiness amidst uncertainty. It is hope that plows the field and sows the seed. It is hope that invests money in merchandise. It is hope that builds the ship and steers it out upon the ocean. It is hope that marches into battle heroically, and it is this living hope which prays, preaches, labors for souls, fights the good fight of faith, and bears the cross patiently. It is the hope of victory which inspires us to fight against sin and temptations. It is the hope of surely reaching the goal which keeps us steadfast on the way of our pilgrimage. It is the hope of the glorious things awaiting us in heaven which moves us to turn our backs to the fascinations of the ungodly world. It is the hope that some day in the glorious future we shall see the blessed Savior and be like Him which urges us on to "purify ourselves, even as He is pure." (Illustration 44.)

III. WHAT THE ULTIMATE OBJECT OF THIS HOPE IS. "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you."

1. *It is an Inheritance.* The blessings and glories of heaven are often in the Bible represented as an inheritance, or heirship, which God will confer on His children. It is thus clearly indicated that we can not *earn* or *merit* heaven. "It is not something that a servant earns, for then it would be wages; nor something that a soldier achieves, for then it would be reward or trophy; nor something that a purchaser bargains for in the market, for then it would be the result of a price; but it is something which a son, a relative inherits." (Illustration 45.)

This heavenly inheritance is to be our *eternal home* if we are

God's children and heirs. We know that we are but pilgrims and strangers here on earth. We know that we can abide here a few fleeting years at most. They tell us in respect to migratory birds that their sole business in the northern latitudes seems to be the rearing of a family. As soon as the young birds can fly the parents turn their thoughts southward again to the dear and warm and sunny homeland. Thus to us earth should only be our nesting place, where we form our character and strengthen our wings for the flight to the better country—to the inheritance of the saints in light—beyond the cold and the storms.

2. *It is a Glorious Inheritance.* It is *incorruptible*; that is, spiritual, not material. It is therefore imperishable, enduring forever. Whatever we inherit here is but for a brief time, the inheritance there will be eternal. It is *undefiled*; that is, untainted and unblemished. It will not have been obtained by dishonesty, nor held by fraud, as is too often the case with earthly possessions. Nor will it corrupt the soul, or tempt to extravagance, sensuality, and lust, as a rich inheritance in this world often does. It will be *pure* in every respect. This heavenly inheritance will be enjoyed forever, and yet the soul continually advance in knowledge, in purity, and in the happy service of God. *It fadeth not away.* The heavenly paradise is not like the gardens of earth, where the most beautiful flowers soon fade. The paradise above is *amaranthine*; it has everlasting spring and bears perpetual bloom. Not a sere leaf, nor any autumn tints can be found there. The inheritance of the saints will be kept in their original beauty and brightness. The beauty of heaven will never diminish, its joys will never be insipid, nor its employments monotonous, nor its friendships ended. So glorious is the heavenly inheritance that it often fills the heart of the Christian with joyful anticipation. This was true of the old woman in the poor-house. The minister found her with her face radiant with delight. When asked the cause of her joy, she answered, "O, sir, I was just thinking what a change it will be from the *poor-house* to *heaven*!" And even if we do not end our days in the poor-house, what a change it will be for us, too! The thought may well fill us with rapture in the midst of earth's greatest trials.

3. *It is a Reserved Inheritance.* "Reserved in heaven for you."

Our precious inheritance is secure. God is keeping it for us. After God had created man He placed him in the garden of Eden to keep it. That was the inheritance which God the Father conferred upon His child. But man did not keep his first inheritance. He permitted Satan to rob him of that precious possession by yielding to the tempter and transgressing God's commandment. Now God is keeping man's second inheritance until he has passed through his probationary state and become meet for it. It is beyond the reach of the robber, financial panic, and all shrinkage of values. It is laid up for us in heaven, reserved there in security until we shall get home.

Friends, have we this living hope? Are we God's children and heirs of the Heavenly King? If so, praise God for it as did Peter, for your future is, then, not a cloudland, but solid rock on which you can firmly stand. Your hope is not a possibility, nor even a probability, but a glorious and joyous certainty.

Noble Objects of Christian Pursuit.

Let us therefore follow after the things which make for peace, and things wherewith one may edify another. Rom. 14:19.

NEGATIVE goodness is not enough to meet the demands of the Lord Jesus upon His followers, and yet the religion of many professing Christians is of this negative kind only. Like the Pharisee in the temple they thank God that they are not as other men, extortioners, unjust, adulterers, or even as the publican. We do not read that the rich man robbed Lazarus of his bread, but we do find that he did not care for the poor man, who lay at his gate desiring to be fed with the crumbs from the rich man's table. He did not take him in and have his necessities supplied, though it would have cost him but a word of command to his servants. A field is not good and fruitful land merely because it does not bring forth weeds; to stamp it as good land it must yield good fruit—wheat, oats, corn, potatoes, and the like. The Lord demands positive excellence, an actual doing of that which is good, and not merely an abstinence from doing evil or harm to our neighbor. The test of our religion is in its practical effects upon ourselves and our neighbors. We may lay claim to being very religious, but unless our religion makes us better and truer men and women, unless it sweetens and beautifies our lives and makes us willing to minister unto our fellows, so far as they need it and we can help them, it is a spurious and useless thing. It is one thing to profess religion, it is another thing to prove it by our words and deeds.

Men are Christians in proportion as they are like Christ. Christ's ideal of a religious life is in startling opposition to certain standards of goodness widely accepted in the Church and in the world. How prevalent is the notion that a man who refrains from harming his fellows is a commendable Christian! As well might we call him a good servant whose merit consists merely in not wronging his master and in not injuring anything which be-

longs to the master, but neglects to do the work the master has assigned to him. The idle servant is not a good servant. Jesus taught that not only the servant who smites his fellow-servants and eats and drinks with the drunken shall be cast into hell, but also the unprofitable servant who hid his talent in the field instead of employing it for the good of his fellows. How prevalent, too, is the notion that a man who confines himself to the cultivation of personal virtues is a good Christian. Everywhere in Christendom we find many persons whose "religion" is a purely selfish consideration. Many Christians are perfectly content with attaining the salvation of their own souls and going through the world as harmlessly as possible. But is not this, after all, a low type of Christianity? True Christian life as Jesus taught it is as the salt, the light, the heaven, an active, helpful, beneficent influence upon those around us. Hence Paul admonishes in our text, "Let us therefore follow after the things which make for peace, and things wherewith one may edify another."

I. WE ARE TO SEEK THOSE THINGS THAT MAKE FOR PEACE. Paul is here speaking of peace in the sense of harmony between all the members of the Church. So we ask, What are the things that promote peace and harmony?

1. *Humility*. Pride is the enemy of peace. Proud and haughty persons, inflated with self-conceit, are easily insulted and their feelings continually wounded. They take offense at the most trivial things and when no offense was intended. Filled with haughty pride, they will not endure any contradiction, at least not from their equals, nor from those whom they consider beneath themselves. Their pride and vanity undermine not their own peace of mind only, but also the peace with their neighbors. What a sad spectacle do the apostles present to us on the very eve of their Master's crucifixion and death! Luke tells us that immediately after the institution of the Lord's Supper there was a strife among them which of them should be accounted the greatest. It was the same contention which the Master had rebuked on a former occasion. It broke out again at this unseemly time and under these peculiarly sacred circumstances. At this very season, the last quiet time they could spend with their Master before His death, they begin to quarrel over the question who should be the greatest.

It was their pride which broke the peaceful quietness of that sacred hour. Thousands fancy that they are humble who can not bear to see an equal more honored and favored than themselves. The quantity of envy and jealousy, of strife and contention in the world is a glaring proof of the prevalence of pride.

On the other hand, true humility secures and promotes harmony and peace. The truly humble man is always ready to give in to the other individual, especially in things that are not essential. Wherever such humble persons, no difference how numerous they may be, have fellowship with one another, there will be no strife, nor bitter contentions and angry quarrels. Each one takes pleasure in the prosperity of the others and is content with the lowest place for himself. If we are truly humble we will rejoice heartily in a friend's promotion, prosperity, or honor. "In lowliness of mind let each esteem others better than themselves." We are told that two Greek philosophers, though they had been on the best of terms with one another, got into a dispute on some subject, and quarreled. As I recall the story, the very same day Aristippus came to Æschines and said, "Shall we not be friends again?" "Yes, with all my heart," answered Æschines. "Remember," said Aristippus, "that, though I am your elder, yet I sought for peace." "True," answered Æschines, "and for this I will always acknowledge you to be the more worthy man, for I began the strife and you the peace." Yes, humility is one of the important things which make for peace.

2. *Tolerance.* If we would avoid the heartburns of strife, the heat of controversy, and the bitterness of quarrels, we must not be narrow, bigoted, and fanatical. We must be broadminded enough to tolerate those who hold different views on any subject or matter under discussion. We must not only claim the right for ourselves to think and act according to our convictions, but we must most cheerfully grant others the same right and liberty. We must never forget that we are not infallible, but liable to err in our judgment, views, and opinions. We must ever remember that our comprehension of things and truths are limited; that almost every question has two or more sides; that things present themselves to different individuals in a different light. I have often admired the tolerance of Jesus. When John reported to

Him that they had seen a man casting out devils in the name of Jesus, and that they had forbidden him to do this because he was not a follower of the Lord and His disciples, the Master did not indorse this action on the part of His followers. He told them, on the contrary, that they were not to interfere with the labors of this man, even though he was not an immediate follower, and gave as His reason this broadminded truth, "For he that is not against us is on our part." The disciples were inclined to be narrowminded, fanatical in the matter, but Jesus by word and example taught them to be tolerant. A certain Samaritan village refused to show hospitality to Jesus. Then James and John became so indignant at the affront that they begged permission from the Master to call down fire on the village and its inhabitants. But Jesus "turned and rebuked them, and said, Ye know not what manner of spirit ye are of; for the Son of man is not come to destroy men's lives, but to save them." If so-called Christians had always heeded these words of the Master, would there ever have been those religious wars or persecutions which disgrace the annals of Church history? While we are to stand firmly by the truth in the light in which we see it, we must not quarrel and fight with those who see the truth in another light, nay, not even if their view should really be an error. (Illustration 46.)

3. *Good Temper.* For if we keep a good temper we will, in a measure at least, be deaf, though we can hear; blind, though we can see; and dumb, though we can speak. We will extinguish all the fire we can, and kindle none. A calm demeanor under provocation is always wisest and best. A ruffled, rattled temper will never make for peace. The greater the offense is, the greater will be the need for us to maintain our self-control. Therefore let us be slow to wrath and conquer with God's grace our irritability. Let us school ourselves to speak as composedly to our foe as to our friend. He that ruleth his own spirit is greater than he that taketh a city. Later on we will be thankful that we held our anger in check. For this purpose God has endowed us with reasoning faculties. Harsh words and angry deeds are not becoming to a Christian, but thoughtfulness and self-control are. Let us remember the words of Jesus: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for

them that despitefully use you and persecute you." Let us ever keep in mind the words of Paul: "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head." If we are animated by this Christian spirit we will not lose our good temper under the greatest provocations. We will not harbor thoughts of revenge, but by good deeds heap coals of fire upon the head of our enemies, and thus overcome evil with good. In most instances the enemy will be changed into a friend. We will have done that which makes for peace. (Illustration 47.)

I think these three points cover the most essential and important things which make for peace: *humility, tolerance, and good temper*. However, we can have and exercise these things only if we are possessed of that love which suffereth long and is kind; which envieth not, vaunteth not itself, is not puffed up, does not behave unseemly, seeketh not her own, is not easily provoked, thinketh no evil, beareth all things, believeth all things, hopeth all things, endureth all things.

II. WE ARE TO EDIFY ONE ANOTHER. "Let us therefore follow after the things wherewith one may edify another." We are to be concerned not merely for our own edification, improvement, and progress in the divine life, but must also labor for the edification of our fellows. "Edify" is derived from a Latin word which means, "I make or build a house." A building is therefore called an edifice. Applied to spiritual things it signifies the building-up of a Christian in the Christian faith, in Christian life and character. In our intercourse with Christians we are to aim at those things which will animate and encourage them to progress in the Christian life. We influence our fellows whether we will it or not. We are either helping or harming them. We may cheer and help one who is near us or sadden and dishearten him by a look or a word. No one stands or falls to himself alone. Our influence is continuous. Let us then consider some of the things which tend to mutual edification.

1. *Christian Conversation*. The Scriptures represent it as an important means for the mutual edification of Christians. "Come and hear," says the psalmist, "all ye that fear God, and I will declare what He hath done for my soul." Malachi tells us: "Then

they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord, and thought upon His name." Religious conversation is entirely too much neglected by Christians in our day. I surmise, however, that Christians of former times have also been remiss respecting this Christian duty, for I hear Saurin, the great French preacher, in his sermon on Christian conversation say: "Are we returning from a sermon? Why not entertain one another with the subjects we have been hearing? Why not endeavor to imprint on one another's memories the truths that have been proved, and to impress upon one another's hearts such precepts as have been enforced? Have we been visiting a dying person? Why not make such reflections as naturally occur on such occasions the matter of our conversations? Why not embrace such a fair opportunity of speaking on the vanity of life, the uncertainty of worldly enjoyments, and the happiness of a pious departure to rest? Have you been reading a good book? Why not converse with your companions on the information derived from it?"

Christian conversation is in many cases a great consolation to the desponding believer; for he can gather from it that his case is not entirely singular. If a traveler meet with one who has been over the difficult parts of the road before him, he will surely derive from his experience some good and useful counsel and warning. Such conversation with individuals does often more good than the minister's sermon. A man who was in prison and under sentence of death said: "When the minister spoke to me he seemed like one who stood far above me; but when Alexander, that good man that every one knows is the holiest man in the place, came in, he stood like one at my side, and when he classed himself with me and said, 'Sinners like me and you,' I could stand it no longer." Let us then make conversation a means of edification.

2. *Good Example.* Christian life-preaching is a wonderful edifier. There is a sick girl, almost a constant sufferer. She can do but little in the way of work, yet by her quiet patience, her serene trust, and her tranquil joy under severe affliction she influences the whole family and promotes genuine piety in each member. Her Christ-like character shines like a beautiful light

and fills that home with a gentle radiance. In yonder large office there is employed a young man who exerts a blessed influence on his fellow-clerks by his manly, fearless, and consistent Christian life. Without any Pharisaic pretensions or assumptions he gives them daily object-lessons in Christian living by his earnest, conscientious conduct. No Christian is so poor, so weak, so lowly, but that he can do much for God and for his fellows. He may not be able to give much for the advancement of God's cause in the world, but he can recommend religion in all its beauty by his life. There is a power in a holy life which is almost invincible. It has been effectual with men, in many instances, when everything else seemed to fail. Shakespeare says:

“How far that little candle throws his beams!
Thus shines a good deed in this naughty world.”

(Illustration 48.)

3. *Social Prayer.* We are not merely to pray for one another in our private devotions, but we are to pray with one another, and for this reason the weekly prayer-meeting is a necessity. It is an effective means of mutual edification. Uniting with others in social prayer will strengthen our faith, increase our love, kindle our zeal, awaken our enthusiasm, encourage us in our conflicts, console us in our afflictions and sorrows, endue us with power from on high, and inspire us with the hope of everlasting life. We lose much when we needlessly neglect the weekly prayer service. Thomas found it so. He did not attend that prayer-meeting of the disciples which they held on the evening of the first Easter day. For a whole week he was a doubter, and for a whole week he lost the Easter joy which the other disciples enjoyed. Happily he attended the next prayer-meeting, and then and there he was saved from his harassing doubts. Let us therefore be faithful in attending the prayer-meeting. And how edifying it would be for Christians in their social calls upon one another if they would, before parting, have a brief prayer! It would surely promote their growth in grace. (Illustration 49.)

4. *Timely Admonition.* Scriptures teach that we are to admonish and exhort one another daily. It is a duty one Christian owes to the other. It is, however, too often neglected because it

is not a pleasant duty to perform. It requires great delicacy, much love, and tact. It is easy enough to find faults in a brother or sister, and talk about them to others. There is too much of that, and it is a disgrace. It is harmful in many ways. It is not Christlike. Did He whisper about in the circle of the twelve that Satan had desired to have Peter, and that he would deny his Lord? No; but to Peter himself He showed his weakness, and then assured him, "I have prayed for thee." Ah, my friends, if all Christ's followers throughout the Church would act according to His example, then there would be no backbiting and slander and neighborhood gossip. How much of growth in love and joy and peace might be looked for as the result of such an exercise of Christian admonition! (Illustration 50.)

The Joy of a Happy People. ✓

The disciples were filled with joy, and with the Holy Ghost.

Acts 13:52.

CHRISTIANS are a happy people. Those at Antioch, in Pisidia, were happy even in the midst of the persecutions which they had to endure on account of their new-found religion. This experience must have been to them a strong proof of the reality and power of the religion of Jesus Christ, for we find here, as everywhere in the history of the Christian Church, that it is able to fill the soul with joy even in the severest trials and tribulations. It was thus with the first Christians in Judea, Asia Minor, and Europe. Few of them escaped persecutions. Their religion made them sufferers, but it did not deprive them of joy and comfort. They did, indeed, receive the gospel in much affliction, but in the joy of the Holy Ghost. They "took joyfully the spoiling of their goods, knowing that they had in heaven a better and an enduring substance."

It is stated in the text that the disciples at Antioch "were filled with joy and with the Holy Ghost." They were filled with joy because they were filled with the Holy Spirit, for these two are correlated and not antagonistic. Spirituality and happiness go hand in hand in the life of the Christian. This is not in harmony with the expressed views of worldly people, for religion seems to them a joyless course, leading along a dreary and gloomy road, devoid of the sunshine of happiness, the song-birds of gladness, and the flowers of pleasure. Their estimation of the Christian life, however, is far from the truth, a fact which must not surprise us: for "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." As they have not received the Spirit of God they are not spiritual, and as they are not spiritual they can know nothing of spiritual things, as the blind man

can know nothing of light, nor the deaf man of music. If the Holy Spirit comes into the life of a man, the result must be the imparting of the element of joy which is so eminent in Him. The work of the Spirit of God is not merely to convict sinners of their sins and save them from the power of darkness by renewing them, but to make them happy and cheerful and to increase their pleasures and enjoyments.

I. THE BEGINNING OF CHRISTIAN JOY. It has a beginning, because it is not a product of nature. The natural man, estranged from God, is destitute of this joy. His happiness embraces only that which the world affords, and consists in the gratification of the appetites, the frivolous pleasures of time and sense. He finds his joy in pleasures which fascinate the senses, excite cupidity, waste time, violate decency, destroy property, injure health, lead to poverty, and finally to ruin. He needs a new nature, with new tastes, new desires, and new inclinations. He must be born again, become a new creature in Christ Jesus, a child in God's family. You know how this is brought about. We must turn away from sin in true repentance and accept the Savior by faith; then God will for Christ's sake forgive us our sins and renew us by the inworking power of the Holy Ghost. A new life will be born within us, and with that new life a new joy. The Holy Spirit is the author of this joy. He plants it in the heart of the renewed man, and cultivates it by His divine agency and energy. The assurance of our saving interest in Christ and reconciliation with God is the source and spring of Christian joy. The parable of the treasure hid in the field illustrates this vital truth. So great was the joy of the man who discovered this hidden treasure that he went and sold all that he had and bought the field, in order to secure the great and rich treasure it contained. Philip preached Christ in a certain city of Samaria. A powerful revival followed, bringing hundreds, perhaps thousands, into the kingdom of God. The effects are tersely described in the words, "And there was great joy in that city." The same Philip was instrumental in bringing the grand treasurer of the Queen Candace, ruling in Ethiopia, to a saving knowledge of the Lord Jesus, and the converted Ethiopian officer went on his way rejoicing. (Illustration 51.)

Christian joy is the portion of all God's children. "For the

kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." In sweet fellowship with Jesus it is the Christian's privilege to "rejoice in the Lord alway." It is joy and happiness which Jesus proclaims in the Beatitudes. The word translated "blessed" really means "happy." It describes the characters mentioned not as the recipients of blessings from God, or even from men, but as possessors of happiness. "Happy the poor in spirit; happy the mourners; happy the meek, the pure, the merciful, the peacemakers, the persecuted." But where there is happiness there is joy; for joy is a lively emotion of happiness. There can be no real joy where there is no real happiness. A happiness which makes one gloomy and somber is not happiness, but a delusion. This joy belongs to the last legacy of the Lord to His disciples. "These things have I spoken unto you, that My joy might remain in you, and that your joy might be full." "Your sorrow shall be turned into joy." "Your heart shall rejoice, and your joy no man taketh from you." These and many other passages of Scripture teach us that joy is the privilege which all Christians are to participate in. When the poet Carpani inquired of his friend Haydn why his church music was always composed in such a joyous strain, the great composer replied beautifully: "I can not make it otherwise. I write according to the thoughts that I feel. When I think upon God my heart is so full of joy that the notes dance and leap, as it were, from my pen; and since God has given me a cheerful heart, it will be pardoned me that I serve Him with a cheerful spirit." Yea, God wills that His children should be happy and serve Him with a cheerful spirit.

II. THE NATURE OF CHRISTIAN JOY.

1. *It is a Spiritual Joy.* It delights in spiritual truths, things, and experiences. It arises from the possession of a spiritual principle and is fed by the contemplation of spiritual objects. It seeks not felicity in worldly things, in the pleasures of time and sense. The Christian's taste is spiritual, his judgment of things enlightened, and his affections are set on things above, and not on things on the earth. His happiness is in communion with God, in the enjoyment of His presence, and in the prospect of beholding His glory forever in the home above. It is the joy of him whose sins are pardoned, whose conscience is purified, whose feet

are walking in the way to heaven. It is the joy of him whose nature is renewed, whose passions are subdued, whose mind is enlightened, whose will is inclined to good, whose soul is engaged in the contemplation of divine realities. It is the joy of him who has made the Bible his rule of life, who has accepted the Holy Spirit for his guide, angels and God's children for his companions, heaven for his home, and Jesus for his friend and portion. A joy which finds its highest delight in divine things is certainly a spiritual joy, and it does not lessen the pleasures which the present life offers to man, so far as they are legitimate and not inconsistent with a godly life.

“Religion never was designed
To make our pleasures less.”

These lines are true, but the religion of Jesus was designed to make our pleasures different. It sanctifies them to the good of man. (Illustration 52.)

2. *It is a Real Joy.* It is not mere imagination, a mirage, a delusion. No; it is more real, far better and deeper than the pleasures of the worldly people. Their joys are really so empty and delusive that they give to their votaries no genuine satisfaction. In manhood's prime King Solomon gave himself wholly to worldly pursuits and pleasures. Whatsoever his eyes desired he kept not from them; yea, he withheld not his heart from any joy. When, however, he looked upon all the works that his hands had wrought, and on the labor he had labored to do, “behold! all was vanity and vexation of spirit.” Guided by Mephistopheles, Faust is represented as searching for happiness through earth and Hades, but without success. Of Goethe, the author of the great German drama “Faust,” it has been said: “There was Goethe, saturated with every earthly blessing, great fame, loved by women, hated by idiots, all Europe kneeling at his feet, and Napoleon saying of him, ‘Here is a man, indeed.’ Well, at the age of eighty-two Goethe confessed that he had been happy only a quarter of an hour in his whole life.” At the time of his death, in 1831, Stephen Girard, of Philadelphia, was considered the richest man in the United States. In the midst of his great wealth he wrote thus to a friend: “As to myself, I live like a galley-slave, constantly

occupied and often passing the night without sleep. I am wrapped in a labyrinth of affairs, and worn out with care. I do not value fortune. The love of labor is my highest emotion. When I rise in the morning my only effort is to labor so hard during the day that when night comes I may be able to sleep soundly." Thus wrote the man who despised the Christian religion, and we see from his testimony how empty and hollow the joys of earthly possessions and pleasures are to persons who are destitute of religion. But there is a genuine, solid reality in the Christian's joy. It remains even in poverty, exile, sickness, and persecutions. (Illustration 53.)

1. *It is a Durable Joy.* They who drink at the fountain of worldly pleasures thirst again. Their joys prove disappointments; they are so fleeting and evanescent. Dion Pruseus tells us that when the Persians gained a victory they would pick out the noblest slave, make him king for three days, clothe him with royal robes, and feast him with all kinds of dainties, and at last put him to death as a sacrifice to folly. So it is with the sinner and his sinful pleasures. His joys are a mockery only, followed by the torments of a guilty conscience and dread anticipations of his final doom. His joys are like a display of pyrotechnics in a dark night. They blaze and flame with great brilliance for brief moments, and then all is darkness. The joy of Christians, however, resembles the star that shines on steadily throughout the whole night. It is a lasting and durable joy. It is a joy in possession in the present life and a perfect joy in prospect for the future life. Did not Jesus promise, "Your heart shall rejoice, and *your joy no man taketh from you?*" Temporal losses and crosses, sorrows and afflictions can not deprive the Christian of his joy. It is said of the first Christians that they took joyfully the spoiling (plundering) of their goods. Tribulation can not rob him of his joy, for Paul says, "We glory in tribulations." Even death can not take away his joy, for dying he will shout: "O death, where is thy sting? O grave, where is thy victory?" Death is only the door leading to joy unspeakable and full of glory. "In Thy presence is fullness of joy, at Thy right hand there are pleasures for evermore." (Illustration 54.)

III. THE BENEFITS OF CHRISTIAN JOY.

1. *It Recommends Religion.* There is great attractive power in a bright and happy life. A young lady who was planning how she would keep the love of her husband when she was married, said, "I would every day be as clean as a bride." How much stronger will the attractive power become if Christian love and joy, these blessed fruits of the Spirit, brighten the life and make it happy. On yonder tombstone in a certain cemetery are the words, "How pleasant it was to meet her on returning home!" In that inscription we have the splendid tribute of a husband to the memory of a good wife. It was evidently her happy temper and cheerful greeting that made the home-coming of the husband so delightful to him. And it is the joyous, cheerful Christian who makes the religion of Jesus attractive, and thus commends it to those who are yet unsaved. What made the Lord Jesus so attractive and winning during His public ministration on earth? Was it not the out-shining of the great happiness which filled His whole being? While it is right for us to think of Christ as a man of sorrows, it would be wrong for us to think that He was a man of gloom. That was a beautiful thought, happily expressed by a girl who, on reading the statement that Jesus was never seen to smile, said: "But didn't He say, 'Suffer little children to come unto Me?' I am sure they would not have come to Him if He had not smiled."

I think the little girl told the truth in her childlike simplicity. His was a cheerful countenance. He smiled often, notwithstanding the burdens and sorrows He was bearing on His great heart. Yes, I think that at times He even laughed—not boisterously. The deepest and most desirable and most permanent joy is not found there where the laughter and song are the loudest. These are superficial and temporary. They are ripples merely on the surface of joy, showing its shallowness, not its depth. Man is always pensive and thoughtful when he is most happy. It was thus, doubtless, with Jesus, the perfect Man. Did He not say to His disciples, "These things have I spoken to you, that MY JOY might remain in you?" And again, "That they might have MY JOY fulfilled in themselves." He had joy, and it was manifested; it could not have been otherwise. Let us then be happy followers

of the Master, commending by our joy and cheerfulness the religion we profess. The photographer says, "Look pleasant!" when he is about to take your picture. Remember, Christian, that the unsaved are taking your photograph. Look pleasant! Be cheerful!

2. *It Makes Duty Easy.* Joy is the tonic of the Christian life and duty. Nehemiah told the people of his day, "The joy of the Lord is your strength." It is so because it inspires, excites, and elevates. The joyful Christian does not find the service of the Lord irksome or a wearisome thing. It throws off the dullness and formality in his devotional exercises and makes them lively, interesting, and delightful. If man is right with God and at peace with Him, then Christ's yoke will be easy and His burden light. He will not merely walk, but run in the way of God's commandments. He will be like the bird which sings while it builds its nest or feeds its young; like the bee which hums merrily while it flies from flower to flower gathering honey. "Some people go to sea because the blood of the sailor is in their veins; they love the sea; they almost regret to read in Revelation that in the new heaven and earth there will be no more sea. Now, others go to sea because duty drives them there. If they could go overland they would; but there is neither bridge nor tunnel, so they must go to sea, and with much fear and sickness they go. It is very like that going to heaven. Some have a delight at every step, and that is as it ought to be; some go with a hard constraint of duty upon them, and that is as it should not be." It is God's will that we should have a good deal of heaven in this world. That is one reason why there is so much more in the Bible about how to live here than there is about the life hereafter. And if we do what is required of us with joy and gladness, we shall have foretastes of heaven here below.

3. *It Sustains in Tribulations.* "Rejoicing in hope," it will make us "patient in tribulation." After Peter and John had been scourged they departed from the council, and rejoiced that they were counted worthy to suffer shame for His name. Think of the glorious army of martyrs who joyfully submitted to torture and cruel death, not accepting deliverance that they might obtain a better resurrection. When these martyrs could no longer testify they sang, and never have they sung so well as in the days of

the most cruel persecutions. They have sung in the amphitheater of the Coliseum; they have sung in the catacombs; they have sung at the stake and on the scaffold. Listen to them in prisons, and in the galleys, and in the recesses of mountains and forests, where their voices were heard mingled with the roaring of torrents and the sighing of mountain winds. With what joy did those sufferers sing the praises of their Redeemer and God! And this has been and is being repeated wherever Christians have been found worthy to suffer for Jesus. There are thousands of Christians today who cheerfully bear the cross, who joyfully endure their physical pains and ills, and who in great bereavement smile through their tears. (Illustration 55.)

It is said that the habit of looking on the bright side of things is worth a thousand a year. With what price, then, shall we compare the joy dwelling in the heart of a Christian? It makes a midday brightness of the darkest hour. Let us cultivate this joy by trusting God with an undivided heart, drawing closer to Jesus day by day and growing more and more like Him. *P. 128*

Striving For Masteries.

If a man also strive for masteries, yet is he not crowned, except he strive lawfully. 2 Tim. 2:5.

LIFE is conflict. For the temporal possessions, the mental and moral attainments man must labor and struggle. Hence life is compared to an arena where man must contend for the victory. Yea, it is a battlefield on which he must fight the good fight of faith. If this battle is to be fought successfully it must be fought lawfully, with the necessary equipment and according to the rules. If the soldier on the battlefield is to meet the enemy heroically and victoriously he must have subjected himself to military discipline; he must have gained some skill in the use of firearms; he must possess some knowledge of the art of war. It was largely due to the equipment and readiness of the German army which gave it in 1870-71 such a splendid and complete victory over the French. Count von Moltke had retired for the night when the information was communicated to him that war had been declared. Without rising from his couch, without demonstrations of any kind, he quietly said to the adjutant, "Portfolio 'B' in drawer four." The adjutant knew what that meant. He would find the necessary orders in the specified portfolio already written out for this very contingency. Having made every preparation, the great commander of the German army could quietly and confidently meet the enemy. So man needs preparation and equipment in order that he may at any time go forth to meet the enemy with the confidence of certain victory.

Paul recognized this truth when he wrote to the Ephesians: "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand." Then he proceeds to describe the armor with which the good soldier of Jesus Christ is to be equipped: "Stand, therefore, having your loins girt about with truth, and having on the breast-

plate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God." To contend successfully in the arena and be victorious on the battlefield of life, man must be right with God. The human soul must be at peace with God and with itself, the outer and inner life must be at one, the spirit and body must work in harmonious co-operation—then, and not till then, can man fight the battles of the Lord successfully. If by the grace of our Lord Jesus Christ we have been made right with God and put on the whole armor of God, then we can step into the arena and strive for masteries. We will then

I. HAVE A TRUE CONCEPTION OF THE RESPONSIBILITIES OF LIFE.

"A sacred burden is the life ye bear;
Look on it, lift it, bear it solemnly."

Life lays upon us many duties—duties toward God, toward our fellow-men, and toward ourselves. Even viewed from its earthly side it is a responsible life that we live; but it is vastly more responsible if we look at it from the standpoint of eternity. But no conception of life is true or worthy of a thinking being that does not view it as stretching away into the unbounded space of eternity. We can learn to live true and worthy lives only when we take into our plan and consideration the endless years which lie beyond the grave. A person who sees but a few bits of stone chipped from the Cathedral Rock, the Sentinel Rock, or the Three Brothers in the Yosemite Valley, who sees but a few dried leaves and faded flowers of the great natural flower-garden in the lower portion of this magnificent valley, who sees but a few drops of water from its famous falls or its Mirror Lake with its wonderful reflections, has no true conception of this celebrated valley or the beauty and sublimity of its scenery. Thus he who sees but the little fragment of broken and marred years of our earthly life can have no true conception of human existence in its fullness and vastness. Therefore let us endeavor to see life as sweeping out and on into endless eternity. Then only shall we know some-

thing of its vast meaning and have a true sense of its greatness and responsibility.

This responsibility grows out of our duty to God, to man, and to ourselves. There are hundreds of relationships that link us to our fellows, to home, Church, society, country, truth, and duty. Each of these connections implies responsibility. Duties approach us from all sides. Obligations touch our life at every point. Life is indeed a sacred burden, viewed in the light of facts like these. He who starts out with this true conception of the solemn responsibilities of his existence will not think of life as an idle dream or a mere play. His conception of life with its obligations is then beautifully and truly expressed by Longfellow:

“Tell me not, in mournful numbers,
Life is but an empty dream!
For the soul is dead that slumbers,
And things are not what they seem.

Life is real! Life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul.

Lives of great men all remind us
We can make our lives sublime;
And departing leave behind us
Footprints on the sands of time.

Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.”

He who has this true idea of life's reality and responsibility will never dream of asking, "Is life worth living?" The thought of committing suicide will never occur to him, because life is to him too sacred. He well knows that "it is not all of life to live." He realizes the relation of this life to the higher life to come. He will concentrate his attention and efforts on what he esteems of first importance, and subordinate his whole life to that. A locomotive engineer upon a fast train is said to have failed for some years to notice that the forests had been cut down which had previously lined a section of his road. His attention was so intently

concentrated on running the train safely over the road that he did not have time to notice what was going on along either side of the railway. He devoted himself to the great business of his life and calling—the running of his engine. With a true sense of life and its responsibilities we will strive earnestly for masteries, and will not in the end have to confess as did an eminent scholar and jurist, “I have spent my life laboriously doing nothing.”

II. AIM AT LOFTY IDEALS IN LIFE. Life will appear glorious or groveling, noble or ignoble to us just as we cherish in our minds a right or wrong, a high or low ideal of it. No architect builds better than his plans are. No artist in his production on marble or canvas surpasses the picture mirrored in his soul or the ideal imagined in his mind. His works will most likely fall below his ideals, but never surpass them. Thus our lives can not rise in grandeur above the ideals which we entertain of its possibilities. We can not set our minds upon a high aim and pursue it without thinking much of it. We thus become familiar with noble thoughts; and noble thoughts ennoble.

History supplies us with numerous examples illustrating how beneficent the results are if man cherishes high and holy ideals and ardently strives to realize them. Permit me to point out a few of these illustrious instances. About the year 1728 some young men with noble ideals of life and at the seat of an English university started a movement, religious in its character, from which sprang the Methodist Church, that in all its branches numbers to-day nearly eight million communicants, has about twenty-five million of adherents, has been instrumental under God in saving at least ten million souls up to the present time, and has encircled the globe with its churches and missions. Some young men at Williams College, imbued with lofty ideals of life, originated a movement which resulted in the formation of a foreign missionary society in the United States, and thus incited other denominations to organize similar societies, until to-day millions are collected annually for the evangelization of heathen nations. A young man with lofty ideals of life toiled with his hands to earn the necessary means for defraying his expenses as a student at a university in Scotland. He went as missionary to Africa and determined that

yonder then unknown continent should be explored and made known to the world; that the African slave-trade should vanish under the light of the gospel and of a Christian civilization. And what he purposed to do he did. Genius, learning, almost super-human endurance, inspired and sustained by Christian zeal, gave to mankind the noble work of David Livingstone and has led the Christian and commercial world to seek in earnest the redemption and civilization of that great but dark continent. Livingstone aimed to do his duty, to do good, to do his best for God and man. When opportunity came he was ready to enter the arena and contend for masteries. And how grandly he succeeded!

It is true, we can not all found Churches or organize missionary societies or explore continents; but we can do what the Wesleys, the young men of Williams College, and Livingstone did in this sense, namely: we can consecrate our lives to God and to the welfare of our fellows. Unnumbered thousands have done it. (Illustration 56.)

III. HAVE AN ALL-CONQUERING FAITH. Without this we can not successfully strive for masteries in the arena of life. Faith in God, especially as He has pleased to reveal Himself in His Son Jesus Christ, is not merely the condition of man's true happiness in time and eternity, but it is no less essential to the attainment of the highest degree of usefulness. Such faith inspires man to great undertakings and leads him to heights of real power and blessed influence in his sphere of life. In olden times it was the custom to have seals made for private use with some sort of a design and motto. In those days a certain man ordered a seal and instructed the engraver to inscribe on it an emblem of faith with an appropriate motto. The engraver was doubtless a real Christian and knew what genuine faith is by experience; for he engraved on this seal a star with the motto, "I cleave to heaven and serve on earth." Was not that an excellent emblem of real faith? Like a star, faith *cleaves to heaven*, but *serves on earth*. Faith works by love. It is not a mere thought or idea, but a germ of life from which spring virtues and noble deeds. Faith sows in the confidence, that the reapers will garner a rich harvest. Faith plants the acorn, that future generations may enjoy the shadow which the branches of the coming oak will give.

But let us see to it that we have the true and living faith, the all-conquering faith. We often hear people talking about the "Methodist faith, the Presbyterian faith, the Baptist faith." But there is in reality only one faith by which we can successfully strive for masteries in life—the faith which is "of the operation of God." This faith will overcome the allurements of sin and the world. This faith lies at the foundation of all that is praiseworthy in the Christian character. This faith is inseparable from love, purity, and good works. He who says that he believes, but has not love, nor purity, nor good works, is deceiving himself. (Illustration 57.)

The happiest persons in the whole world are those who have entered into rest of soul by faith and trust in Jesus Christ. Without this faith a person, though living in the most prosperous circumstances, is like a flower in a vase filled with water, but without root, and therefore without duration. But faith in God makes rich in poverty, keeps humble in prosperity, gives joy in sorrow, throws light into darkness, brings comfort in bereavement, bestows strength to weakness, and inspires the heart with courage to dare and do. When Jesus came down from the Mount of Transfiguration a father brought his demon-possessed boy to Him, praying that He should do something for the boy. He told the Master that he had asked the disciples to cast out the demon, and that they had tried, but failed. After Jesus had cast out the evil spirit the disciples inquired: "Why could not we cast him out? And Jesus said unto them, Because of your unbelief; for verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible to you." Like the mustard seed our faith must be a great appropriator of God's forces. The seed knows how to take up sunshine, moisture, nutriment from the soil, and convert these to its speedy increase. Forces for faith's increase environ every soul in which there is faith. It shall grow until nothing is impossible to him that believeth. It shall do incredible things in gaining masteries, in accomplishing things. (Illustration 58.)

IV. LABOR WITH BURNING ZEAL. It was not enough for the Greek youth to have trained himself for the contest in the

arena: he had to step into that arena at the proper time and by personal effort strive for the mastery in the game. And so we must engage in Christian activity, in personal work, if we would gain masteries; that is to say, accomplish something for the Master and for men. Personal work is the most successful method of Christian activity. The rapid spread of Christianity in the first century was due to the fact that each convert became a personal worker. The same was true in days of the Reformation in the sixteenth century, and the revivals of Methodism during the Wesleyan movement were largely promoted by prayer and personal work. About seventy-five years ago in the city of Hamburg, Germany, seven Christian men formed a praying band. Within twenty years thereafter that band had grown into fifty Churches. Ten thousand souls had been hopefully converted; millions of persons had heard the true gospel; eight million pages of tracts and four hundred thousand copies of the Bible had been distributed. And how was this marvelous work accomplished within twenty years? Every man and woman who joined the society was required to do something and instructed how to do personal work. God can not, at least will not, bless the "do-nothing." Every Christian must go after his man. A few minutes of personal entreaty will often accomplish more in winning souls than many sermons. We need sermons for instruction and edification, but I have observed that nearly every one converted under my ministry had been personally spoken to in regard to salvation, either by myself or some other worker. Close attention is always, or nearly always, effectual. The preaching may mean any one or no one in the congregation; but when you talk to me you mean me. (Illustration 59.)

We need the power of the Holy Spirit if we are to strive victoriously in the arena of personal work for the salvation of men. The departing Lord said to His disciples, "Ye shall receive power after that the Holy Ghost is come upon you." He gives liberty and joy for the work. He will take away all false fear of man, all faint-heartedness and cowardice. We can have this baptism with the Holy Ghost and power. When Paul found twelve disciples of John the Baptist in Ephesus, he asked them, "Have ye received the Holy Ghost since ye believed?" Mark you, He can

be *received*, He can be *had*. Let us then earnestly pray for the gift of the Spirit and His power. In that power let us strive for masteries, and we shall strive lawfully and be crowned. The crown of life is only for the victors in the arena of Christian life. The gates of heaven will open only to them who have fought a good fight and have conquered through our Lord Jesus Christ. (Illustration 60.)

The Way To Heaven.

An highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there; and the ransomed of the Lord shall walk there, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away. Isaiah 35:8-10.

THE earth is beautiful notwithstanding that the curse of sin is yet resting upon it. How beautiful does it appear in the spring, when it is clothed in green verdure and many-colored flowers; or in the summer, with its bright sunshine and promise of rich harvests; or in the fall, with its abundance of fruits and grain! The earth is full of God's goodness, and of the miracles of His power, and of the imprints of His wisdom, and of the gifts of His love. And yet, however beautiful this world is, we know it is not our eternal home. We are but pilgrims and strangers on this earth. We know that we can abide here a few short years at most. But we know, too, that there is a heaven, an eternal home for the redeemed of the Lord. Therefore all God's children are naturally interested in their future eternal home. They are anxious to find out all they can about heaven. They desire to know where it is and what it is and what we shall see and do there. Where it is, this heaven, you can not find designated on any map or chart of the world. What it is, this heaven, no poet can depict in words, no painter picture in colors. We have often wondered why God has not told us more about heaven in the Scriptures. Nearly everything we find in the Bible concerning it is in highly figurative language, indicating that the grandeur and glory of heaven can not be adequately described in human language.

Some years ago I traveled across the continent with several Swiss gentlemen. The Swiss are proud of their country, prouder far, it seems to me, than any other nation. And they doubtless have some reason for it; for Switzerland has within its limited bounds some of the grandest sceneries in the world, but it is only one-half as large in area as the State of Maine. As we journeyed on day after day across our country I noticed that my Swiss friends had less and less to say of their little country. They saw our Rocky Mountains, the Grand Canyon of Arizona, the Yosemite Valley, Niagara Falls, and many other sceneries of beauty and majesty. Now, when my friends returned to Switzerland, how could they convey to their friends an impression of the wonderful things they had seen, of the vast area compared with the little country they call their fatherland? Language would fail, and they most likely condensed their information into a sentence like this, "It is beyond description; you must go and see for yourself." Then, perhaps, they would mention the mountains, the valleys, the rivers, the canyons, the great plains, as they occurred to them. So the sacred writers could not convey to us in human language the greatness, grandeur, and glory of heaven. Their description is fragmentary only, and that mostly figurative. If we would know where and what heaven is, we must go there. But if we wish to go there, we must know the way, and that the Bible teaches us plainly and clearly. It is pointed out to us in the text. It was, in the first instance, a prediction of the return of the Jews from the Babylonian exile; but it has a higher meaning, as we learn from the New Testament. It is a description of the way to heaven.

I. THERE IS ONLY ONE WAY. "A highway shall be there, and a way." Not *many* ways, but only *one* way leads to heaven. In proclaiming and maintaining this truth you must not call me narrow-minded, nor pronounce me a bigot. If I were to teach that my denomination is the only way to heaven, that would be bigotry; but when I proclaim what the Bible everywhere asserts and teaches, that there is but one way to heaven, it is my duty as God's messenger to maintain and proclaim this truth, and no one can justly accuse me of being a bigot for doing so. Did not Jesus teach that there are only two ways—

one leading to destruction, the other leading to eternal life? Did He not say, "I am THE WAY; no man cometh to the Father but by Me?" There is only one way to heaven, and every man must either go there by this way or he will not get there at all. It is an error to assert that heaven is a place for all mankind, whether heathen, Mohammedans, or Christians; that all religions will lead to the land of everlasting blessedness, if men are only sincere and conscientious. Sincerity and conscientiousness is not enough. It does matter what a man believes. If he believes a lie and holds it to be the truth, his faith will not save him. Paul was a most conscientious and sincere man when he was persecuting the Christians to death. Yet after he had come to a knowledge of the saving truth in Jesus, he said of his former condition, "I was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief." His sincerity and conscientiousness did not save him from his ignorance and unbelief, nor did they keep him from being a blasphemer, persecutor, and injurious character. Christ said, "Ye shall know the truth, and the truth shall make you free." It is truth known, believed, and lived up to that makes free and saves. And what is that truth? It is, "Believe on the Lord Jesus Christ, and thou shalt be saved." This is the only way that leads to God and heaven. There are not many ways, but only one way to satisfy your hunger, and that is to eat. There are not many ways, but one way to acquire knowledge, and that is to study. There are not many ways, but one way to reap wheat, and that is to sow wheat. Am I a bigot and guilty of exclusiveness in proclaiming these truths? No. Why, then, charge me with bigotry and exclusiveness when I assert what the Bible teaches, that there is only one way to heaven? It is the minister's duty to preach the truth; yea, it is love, it is kindness. He dare not be silent when he sees men take the wrong way, thus missing the only way of salvation. (Illustration 61.)

II. IT IS A HOLY WAY. "It shall be called the way of holiness." It is called a holy way, first, because God, the Holy One, planned and constructed the road; secondly, because none but holy persons can walk in it; "for the unclean shall not pass over it;" and thirdly, because it leads to an ab-

solutely holy place, namely, to heaven. At the beginning of this road there is, as Jesus has emphatically stated, a strait or narrow gate. No one can enter through this narrow gate and walk in the way of holiness if he does not abandon sin. He must turn his back on the devil and his service, repent of and confess his sins to God, seek the assurance of salvation, consecrate body and soul to God, and have the consciousness that the blood of Jesus Christ cleanses him from all sin. He who would walk in this way must exchange the filthy garments of sin for the beautiful garments of righteousness. He must wear the livery of heaven; for he belongs to the Heavenly King and must wear His uniform. This uniform is the garment of salvation, the coat of righteousness and purity. Silk and broadcloth fashioned after the most modern art of the dressmaker and tailor can not take the place of the beautiful garments of holiness; for despite the fashionable dress or coat and the well-studied rules of etiquette the evil heart will reveal itself. To God's all-seeing eye the garments of the soul are always visible, though they be covered with silk and broadcloth. The latter may for a time enable their wearers to shine in society, and please the eyes which look at them with a casual glance, but sooner or later they will betray their hidden spirit and its vileness by some expression of countenance and some repulsive action or word. Their speech and manner will betray them. Their clothes may be clean, but if their hearts are unclean they are not walking in this way of holiness; for it is distinctly stated, "The unclean shall not pass over it." This road is only for them who belong to the Heavenly King and wear His livery—the livery of righteousness and holiness. It is easy to recognize them at any time and everywhere, because they look like the King and are always found in His way, loyal to His cause and faithful in His service. They are God's servants not only on Sunday and in church, but also during the week-days in their offices, banks, shops, stores, living as His loyal witnesses for godliness, righteousness, and brotherly kindness. They realize that "without holiness no man shall see God." (Illustration 62.)

III. IT IS A PLAIN WAY. "The wayfaring men, though fools, shall not err therein." It is a way so unlike all other ways, so easily discerned and found, that there is no dan-

ger of mistaking it. The simple and unlearned can find it without difficulty. Jesus expressed the same idea when He said, "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." We need not be doctors of theology, or doctors of philosophy, or erudite professors, in order to find this way and walk in it; in other words, to understand the plan and conditions of salvation. No; the way to heaven is very plain and easily found. Preachers too often theorize, philosophize, and theologize so much that the way becomes obscured to themselves as well as their hearers. It is related that a learned divine spoke to a simple-hearted Christian, whom he found employed in his daily toil, saying to him, "Well, John, it is a long and hard way to heaven, is it not?" "O, no, sir," was John's ready reply. "There are only three steps." "Three steps! How is that, John?" "Why, sir, nothing is plainer. First, step out of yourself; second, step into Christ; third, step into heaven." Could there be a more simple and at the same time more comprehensive description of the way to heaven than that given by the simple-minded John? He seems to have had a clearer understanding than the learned theologue.

The ways which led to the cities of refuge had sign-posts, and upon each post was written in plain letters the word "refuge." When the man-slayer, fleeing from the avenger, came to the two ways he could readily ascertain, even while running, which one led to the city of refuge. For that very purpose the sign-post was placed there. God has revealed the way in the Bible. It is to man the sign-post pointing to the way he must take in order to reach the eternal City of Refuge. Sermons are to be sign-posts showing the traveler to eternity the right road to heaven. And the best sermon is the one which tells man the way to God and to his eternal home. Yes, the way is quite plain. God has sent His beloved Son to remove all the obstacles which obstructed the path. Jesus came and leveled the great mountain of sin. He has bridged the dark valley of death. By His atoning sacrifice He has opened the gates of life. He has placed in the hand of man the guidebook to heaven; and its directions are so simple that "the wayfaring man, though a fool, can not err therein." The

higher critic may err in the apprehension of the way; the scientist may err; even the learned divine may err; but he who sincerely seeks the way to heaven shall find it if he studies the guide-book. (Illustration 63.)

IV. IT IS A SAFE WAY. "No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there." There were lions in Palestine and the adjacent countries. Samson killed a lion, and David slew another. The sacred writers often refer to lions as objects of dread and alarm. On the way from Babylon to Jerusalem the Jews had to journey through desert regions infested by lions and other wild beasts; but God would lead the people along a way where these should not molest them. Those who are traveling in the way to heaven need fear no danger. No enemy can harm them, because they are under the special protection of God. There is no cause for alarm for the Christian on his homeward journey. The way of sin is a way beset by dangers. There are lions and ravenous beasts on that way which attack and destroy those who walk in it. They are the vices, lusts, and illicit pleasures of the wicked. Sinners become the victims of their passions and vices and go down to their graves in disgrace and with sorrow. It is awful to contemplate the ruin that sin works in the lives of men. The way of the transgressor is not only hard, but ruinous and fatal. The way of life, however, is a safe way. It is said that in the earlier times, if a man traveling in the king's highway between the rising and the setting of the sun was robbed, he could recover all damages from the government of the country; but if he traveled in any other place and at any other time, it was at his own hazard and peril. This is true in a moral and spiritual sense. If we walk in the way of life, the King's highway, we shall enjoy God's protection at all times; but if we go any other way it is at our own peril, and the consequences will be terrible indeed.

The language of the prophet reminds us of a scene in "Pilgrim's Progress." John Bunyan says: "So I saw in my dream that he made haste and went forward. Now, before he had gone far he entered into a very narrow passage, which was about a furlong off the Porter's lodge; and looking very narrowly before him

as he went he espied two lions in the way. Now, thought he, I see the danger that Mistrust and Timorous were driven back by. (The lions were chained, but he saw not the chains.) Then he was afraid, and thought also himself to go back after them, for he thought nothing but death was before him; but the Porter at the lodge, whose name is Watchful, perceiving that Christian made a halt as if he would go back, cried unto him, saying, Is thy strength so small? Fear not the lions, for they are chained, and are placed there for trial of faith where it is, and for the discovery of those that have none: keep in the midst of the path, and no hurt shall come unto thee. Then I saw that he went on, trembling for fear of the lions, but taking good heed to the directions of the Porter; he heard them roar, but they did him no harm." (Illustration 64.)

V. IT IS A JOYFUL WAY TO THE HAPPY LAND. "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." This is true of the Christian. Religion is not a burden to him, but a luxury, an abiding benediction, and the Lord's day and worship a festivity, and not a funeral solemnity. His is a joyful religion in the home, in the field, in the shop, in the office—in short, everywhere. Jesus is with him in His real presence; yea, He is in him as a perennial fountain of joy and gladness. He marches with that happy company of whom the psalmist said, "Yea, they shall sing in the ways of the Lord." He belongs to the happy choir, each one singing:

"I feel like singing all the time,
My heart with joy is ringing;
For Jesus is a Friend of mine,
So I am always singing."

Yea, the ransomed of the Lord are going to Zion with songs and everlasting joy. They are walking on the sunny side of the street. They admire and enjoy the beautiful things which God has created. They keep the windows wide open and let the sunshine of God's love pour into their hearts. Their joy rises above all earth's sorrows and troubles. God's suffering children have

often been the most joyful Christians, and the apostle says, "We rejoice, though now for a season, if need be, we are in heaviness." We read in "Pilgrim's Progress" that Christian found a dreadful place in the valley. Terrible demons and goblins were all around him. For several miles he heard dreadful voices and saw frightful sights. He sometimes thought that he would turn back, but presently he heard a sweet voice. He listened to it, and heard a man going before him sing, "Though I walk through the valley of the shadow of death I will fear none ill, for Thou art with me." It was Faithful, and Christian was glad. These travelers to Zion are joy-makers, because they are joyous Christians. Their happiness commends their religion.

Some day they shall be at their journey's end, and then they will enter the Happy Land, where "they shall obtain joy and gladness, and sorrow and sighing shall flee away." Their joy then will be like that of the mariner when he hears the welcome word, "Let go the anchor!" (Illustration 65.)

The Cheerful Giver.

Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver. 2 Cor. 9:7

WE find our text in connection with some apostolic directions concerning money matters, for the subject of the chapter is "Christian Giving." Giving has always been one of the first duties and one of the greatest privileges of the Christian. It is an essential part of genuine worship. One of the first acts of worship at the feet of the Savior was that of giving. The magi declared that they had come to worship the new King. What did they do? Did they preach a sermon? We call that a part of worship, and so it is. Did they sing? We call that a part of worship, and so it is. But neither by sermon nor song did the magi worship the Savior. We are told that "they opened their treasures and presented unto Him gifts—gold, frankincense, and myrrh." Some people seem to regard the contribution-box as out of place in the sanctuary. They seem to look upon it as an interruption of worship. On his way home from church a man said to his wife: "That sermon was the finest effort I ever heard. I would not have missed it for twenty dollars." "I am glad you enjoyed it," replied she. "Yes, I enjoyed it; but there was one thing which annoyed me." "What was that, John?" "I had no change in my pocket less than half a dollar for the contribution-box." The offering during service is always annoying to some people. It is well, therefore, to remember that one of the first acts of worship paid to Jesus was that of giving.

Love for Christ is the true motive and inspiration of Christian giving. A Christian gives not because he desires to escape odium or win applause, not because he desires to get credit with his own conscience and quiet it, not because the Mosaic law required the Israelite to give one-tenth of his income, not because he is swept

along by the force of public enthusiasm in some large assembly where he has not independence enough to resist—no; he gives because he must do something to show his love for Jesus. Therefore the depth of a Christian's spiritual life is measured by the liberality of his giving. This is not the popular standard of measurement, of course; but it is a safer and more accurate way to measure spiritual life than by any other visible method: for spiritual life is measured by love to God and man; but love is measured by its capacity to give and sacrifice. The spiritual life begins with giving ourselves to the Lord, and its growth is marked by greater cheerfulness and generosity in giving. Let us consider "The Cheerful Giver."

I. THE MANNER IN WHICH HE GIVES.

1. *He Gives Cheerfully.* Giving does not cause him pain, but pleasure. He gives because he enjoys giving. Some Christians give money as some people give their teeth to the dentist—with pain. Yea, some stand in such fear of the dentist's forceps that they turn back even after they have come as far as the dentist's office. It hurts some so-called Christians to give. But giving is joy to the cheerful giver. He gives because he delights to give. It is a real pleasure to ask him for a contribution to some good cause. Mr. Beecher has well said: "Some men give so that you are angry every time you ask them to contribute. They give so that their gold and silver shoot you like a bullet. Other persons give with such beauty that you remember it as long as you live, and you say, 'It is a pleasure to go to such men.' There are some men that give as springs do; whether you go to them or not, they are always full; and your part is merely to put your dish under the overflowing stream. Others give just as a pump does where the well is dry and the pump leaks."

It is "more blessed to give than to receive." This word of our Lord Jesus, unrecorded in the Gospels, but preserved for us by apostolic inspiration, states a great psychological and spiritual truth. If we are able to give to any good cause, and do it cheerfully up to the measure of our ability, we shall have an exquisite sense of pleasure which never comes to the niggardly man. If we have learned the blessed art of giving with an open hand and a liberal heart, then have we found the most certain way of at-

taining happiness that glows and satisfies. Let us be cheerful givers, thankful that we have something to give, grateful that we live in a time when our gifts are so much needed and will do so much good, and joyful that we can do anything for Him who, "though He was rich, yet for our sakes became poor, that we through His poverty might become rich." A prominent business man gives a thousand dollars for the building of a monument to some renowned man. I ask him, "Why do you give so liberally toward the erection of this monument?" He replies, "I cheerfully contribute towards perpetuating the name and deeds of this man because he befriended and helped me when I was a poor boy." And did not Jesus help us when we were poor, sinful, and miserable? Ought we not to contribute cheerfully to perpetuate His name and extend His cause? (Illustration 66.)

2. *He Gives Liberally.* His cheerfulness in giving makes him a generous and liberal giver. Such givers were the Macedonian Christians, whom Paul commends in the eighth chapter as models in giving, worthy of imitation. They gave even beyond their ability, so intense were their zeal and love. God does not, however, require us to give above our ability. The rule for Christian giving is, "It is accepted according to that a man hath, and not according to that he hath not." Whether a man has much or little, his gift is acceptable to God if he gives according to his means. The cheerful giver will always do that. He does not inquire, "How much did Mr. A. or Mrs. B. give for this cause?"—and then make his own contribution accordingly. His only question is, "How much can I give for this object?" When we make an offering for God's cause we are so apt to look only on that which we put on the plate. The Lord, however, looks not only on what we contribute, but He looks also on what we retain. So we are inclined to consider that which we do for God, and then, in a spirit of self-satisfaction, to congratulate ourselves that we have done well and thank God that we are not as other men are. But let us ever remember that God looks upon the remainders. He considers what we have retained, and judges us as well by what we have not done as by what we have done. It was for this reason that Christ spoke in such high praise of the poor widow who gave "all that she had, even all her living," and made the verdict so

unfavorable for the rich men who cast larger coins into God's treasury, but only a little, comparatively, from their abundance.

The cheerful giver is not afraid that he may give too much to the support of Christ's cause in this world. A certain church had grown dilatory regarding the payment of their necessary expenses. Some sought to relieve themselves from the obligations into which they had entered, and thus discouraged others. Some said, "If such and such a one does not pay his subscription I will not pay mine." But there was at least one liberal giver among them, and he said: "The work was necessary, and the money required must be raised. If you do not pay your subscriptions I will double mine." That is the language of the generous giver, and expresses his principle of action. In every Christian enterprise each person ought to give his due proportion. Since, however, it is more blessed to give than to receive, it need not be a matter of regret to some of the cheerful givers that they have the opportunity to pay more than their exact proportion.

3. *He Gives Willingly.* His gifts are *free-will* offerings. You do not have to coerce or even urge him to give. He does not wait for his feelings to be stirred by some pathetic appeal, or for some one to come and argue with him and plead for a gift. No; he gives voluntarily, willingly, graciously. If absent when a collection is taken for some benevolent cause or enterprise, he does not chuckle over the fact, but he sends or brings his offering. He rejoices that he has something to give and that the opportunity of giving is offered him. He does not give a subscription and then defer payment as long as possible. He pays cash, or pays his subscription as soon as possible, considering the Lord a preferred creditor. He has given his own self to the Lord, and that gift carries all lesser gifts with it. If we are really Christians our whole life belongs to God. But are we willing that He should have what is His own? Livingstone was. He wrote in his diary on his birthday, a few months before his death, "My Jesus, my King, my Life, my All, I again dedicate my whole self to Thee."

Payson said: "It has been frequently wished by Christians that there were some rule laid down in the Bible fixing the proportion of their property which they ought to contribute to religious uses. This is as if a child should go to his father and

say: 'Father, how many times in the day must I come to you with some testimonial of my love? How often will it be necessary to show my affection for you?' The father would of course reply, 'Just as often as your feelings prompt you, my child, and no oftener.' Just so Christ says to His people, 'Look at Me and see what I have done and suffered for you, and then give Me just what you think I deserve. I do not wish anything forced.' " A missionary collection was being taken in Tahiti, consisting in native products. A person brought a quantity of cocoanut oil to Pomare in a bad spirit, exclaiming, "Here are five branches of oil; take them for your society." "No," said the king, "I will not mix your angry bamboos with the missionary oil; take them away." Neither does King Jesus desire to mix reluctantly offered gifts with those from willing-hearted Christians. (Illustration 67.)

II. THE REASONS FOR GIVING CHEERFULLY.

1. *Because it is Godlike.* God always gives with an open and willing hand. He created the world and filled it with beings that He might enjoy the pleasure and happiness of giving. What a cheerful and generous giver God is! "The eyes of all wait upon Thee, and Thou givest them their meat in due season. Thou openest Thine hand, and satisfiest the desire of every living being." "He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and unjust." God never gives grudgingly. His matchless generosity and goodness is seen everywhere, in the natural as well as in the moral world. Who is able to conceive the almost infinite needs of God's animate and inanimate, rational and irrational creatures? Think of the unnumbered birds whom the Heavenly Father feeds, though they neither sow, nor reap, nor gather into barns. Think of the innumerable flowers which God so beautifully clothes, though they neither toil nor spin. Think of the countless animals in field and forest, and of the innumerable fishes in river, lake, and sea. They all look unto Him, and He gives them their meat in due season. They are not the creatures of a God who does not care for them. Nor is man the offspring of a Father who disowns His children, who does not concern Himself about them. He has never abandoned their fortunes to blind chance or to their own ignorance. He has always provided for their support, their instruction, their guidance, their

progress to higher attainments. He has always smoothed their way with comforts. For them the sun shines and the rain waters their fields. The little Scotch boy had the right idea of God's Fatherly care. He was accustomed to see provision for his mother's wants arrive unexpectedly in answer to prayer. So he said, "Mither, I think God aye hears when we're scraping the bottom o' the barrel." To be generous and cheerful givers is to imitate God in our limited sphere of action.

2. *Because it Makes the Gift Valuable.* What we give reluctantly, grumblingly, and under compulsion of any kind, loses much, if not all, of its value. Seneca said, "There is no grace in a benefit that sticks to the fingers." It is also said, "One may give with his hand and pull it back with his looks." Some people's gifts must be dragged out of them almost with force. They never give without grumbling about it. They do the very thing which the text says we should not do. They give grudgingly, sorry that they must part with their money, grieving over the loss of it; or they give of necessity, compelled by the urgent persuasion of some one, or by some other pressure brought to bear upon them. We see their reluctance in their looks, hear it in their language, and gather it from their slow, hesitating manner. Such sullen giving detracts from the worth and value of the contribution. Perhaps the Lord can use the gifts of these reluctant givers, but He can not bless them. He wants the heart and the prayers with the offering. The prayers and alms of Cornelius went up together, and the blessings of God came down to him. Only freewill offerings and gifts are pleasing and acceptable to God. The cheerful giver gives so gracefully, so beautifully, that the recipient of his gifts thinks more of him than of his gift. It may not be much that he receives at his hands, but it is more valuable and welcome to him than a larger gift which is given him grudgingly by another. (Illustration 68.)

3. *Because It Is the Right Way of Giving.* Various methods are employed to raise money for benevolent purposes, because the members of the Church are not, as a rule, cheerful donors. The minister preaches a sermon before taking the offering. He appeals to their conscience and presses upon them the duty of giving. Perhaps he appeals to their emotions and endeavors to stir the

whole congregation to a white heat of feeling, believing that "if he can draw tears from their eyes he will draw dollars from their pockets." And he succeeds more or less in this effort. Another method is to promise the people that their names and gifts will be published. This is done to spur them on to contribute liberally. For some, knowing that the public will read the list, will give to earn a good reputation, and some to avoid a bad one. Quite frequently the appeal is made to the stomach. An oyster or turkey supper or an ice-cream social is given, or a fair is held, and sometimes, if the people are very worldly minded, they arrange a charity ball. Now, the cheerful giver does not approve of these methods. He gives outright, because he delights to give. He does not need any such inducements, because giving is to him a principle, a privilege, and a joy. (Illustration 69.)

4. *Because God Looks With Favor Upon It.* "For God loveth a cheerful giver," says the apostle. He loves cheerful giving, and he loves every one who thus gives. He sees his own character reflected in such people. God gives so generously, so lavishly, so cheerfully that He delights in all who imitate Him in this respect. They bear His image and are animated by His Spirit. Their unselfish and generous spirit manifests that they have not received God's grace in vain, for it has overcome selfishness and produced love for God and man in their hearts. So they do not merely enjoy the cold approval of a judge, but the special favor—yea, the warm, deep, and abiding love—of their Father in heaven. They are, so to speak, the favorites of God. He is pleased with these whole-hearted, spontaneous, hilarious Christian givers of money, time, and labor for His cause. For God wants us to do all our good work cheerfully, because He loves cheerfulness on the part of all His servants. Well may we rejoice that we have a God whom we can please, and who is not slow to manifest His loving approval in some way. (Illustration 70.)

5. *Because It Is Rewarded.* God will take care of the cheerful giver who gives what he can to bless others. The Lord's promise reads: "The liberal soul shall be made fat, and he that watereth shall be watered also himself." "Give and it shall be given unto you." "He which soweth bountifully shall reap also bountifully." It is not selfishness to take God's promises and expect their fulfill-

ment. There are rich blessings to the soul that gives hilariously and generously. For liberality is an enriching grace. The barley loaves did not give out when the disciples, at the command of the Master, fed the multitude. They had more after all had been satisfied than when they began. There were twelve baskets full of fragments left. In many ways is the cheerful giver enriched in his own life. (Illustration 71.) The sister of the king of Sweden sold her jewels and founded a hospital. One day a patient's tears of gratitude fell on the hand of the princess. She looked at the tears and said, "O, now I have my jewels back again." Let us learn the great art of cheerful giving. Let us cast our bread upon the waters, and it will return in some way after a few or many days.

The New Creature In Christ. ✓

Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new. 2 Cor. 5:17.

God created man in His own image. That is the teaching of the Bible. As the king stamps his image on the coin to give to it value in his realm, so the Almighty Creator stamped His image on man to attest his great worth and value in the universe. Then man was like a mirror, in which God saw His own image in miniature. Then man was like a watch, running smoothly and constantly, keeping correct time. He had an unclouded perception of truth. His will was in beautiful harmony with God's good and holy will. His life was immaculate, peaceful, and happy.

But by his disobedience and sin man lost the divine image. By nature he is no longer like God. Even if the Bible did not tell us about his calamitous fall, we would discover this distressing truth by observation and experience. The image on the coin is disfigured and obscured; it must be recoined. The glass in the mirror is broken; it needs a new one. The watch is out of order and does not keep correct time; it must go to the watchmaker to be thoroughly repaired. We must be created anew. Hence we are admonished, "Put off the old man with his deeds, and put on the new man, which is renewed in knowledge after the image of Him that created him." And again, "Be renewed in the spirit of your mind, and put on the new man, which after God is created in righteousness and true holiness." Therefore our Lord said to Nicodemus, "Verily, verily, I say unto you, except a man be born again, he can not see the kingdom of God." Such new creatures will be if we are in Christ. For the text says, "Therefore if any man be in Christ he is a new creature; old things are passed away; behold, all things are become new."

I. WHAT CONSTITUTES MAN A NEW CREATURE? A great change of his moral nature is required. Indeed, we can hardly name a greater transformation than that from the old to the new man—from the old to the new creature. If a king should adopt a poor waif as his child, there would soon be manifest a great transformation in that child. Many things in his life would soon be changed. Dress and language, companionship, and amusements, occupation and bearing would soon be altogether different from what they were before his adoption. Very soon you would hardly recognize in that boy, dwelling in the king's palace, the waif of the street. But look into his heart and you will find that he is essentially the same. The transformation is only outward and superficial. No radical change has taken place within. It has not really made him a new creature. For this new creation of which I am speaking consists in a transformation of man's sinful and fleshly nature into a godly and spiritual nature by the power of the Holy Spirit. Therefore he who has become a new creature is not the same man that he was before this change took place. He is like Caleb, of whom God said that "he had *another spirit* within him." He is like Paul, the erstwhile fierce persecutor of the Christians, who was so radically changed in his moral nature, after his conversion, that those who had known him before were amazed and could hardly believe that it was Saul of Tarsus whom they heard preach Christ. It is said that Central Park of New York was once a place of most uninviting character—a marshy and malarious place. Upon it was dumped the city's refuse—malodorous garbage and decaying fruit. Thither went the thieves to divide their plunder. To-day it is almost a garden of Eden, with new life for the sickly, rest for the weary, and a beautiful resort for all. Man, working in co-operation with God's natural laws, has wrought this great and beneficent change. So the new creation of the Holy Spirit in man changes the moral waste into a garden of God, sinners into saints, children of wrath into children of God. According to the text, this change is of a twofold nature.

1. "*Old Things Are Passed Away.*" This change necessarily involves the passing away of the old life of sinful practices and evil habits. The new man turns away from the sinful companions with whom he formerly associated, and who are not willing to walk

with him in the way of life. He turns away from the places of sinful pleasures and amusements which he formerly frequented and where he spent so much of his time and sought so much of his enjoyment. He quits reading light, trashy, and perhaps indecent literature, knowing full well that it is harmful to his moral and spiritual life and displeasing to God. In short, he hates and detests his former life of sin, his former pride, his former intemperance, his former religious ignorance, his former sensual pleasures, his former malice and hatred. He says to the things that formerly enticed him, and to the persons that formerly allured him to sin, "I am no longer the same man." He now knows how intensely God hates sin and all wickedness. If he would be like God he, too, must hate sin and abhor that which is evil. And, therefore, he breaks away from his former wicked life, avoids his former evil companions, and shuns his former sins. (Illustration 72.)

2. "*Behold, All Things Are Become New.*" The *perceptive faculty*, the understanding, has been renewed. "The natural man receiveth not the things of the Spirit of God, for they are foolishness to him; neither can he know them, because they are spiritually discerned." If you carry a lighted torch into a dark cave the light will reveal the wild animals that have made it their lair, the reptiles that lie in its corners or creep along on its floor. They were not visible before, because the darkness hid them from view. So the new man, whose eyes of the understanding have been enlightened, sees sins and errors in his heart and life that he did not see in his former state, because these eyes were blinded. When the night passes away and the sun rises we behold things that we did not see and discern before. The darkness of the night covered them and made them invisible. So the Spirit of God illuminates the mind of the new man that he discerns truths which formerly he could not know, because they are spiritually discerned. Time and eternity, life and death, and all things else appear to him now in a new light.

The *faculty of volition* has been renewed. The will of the old man is in opposition to the will of God. His life is, therefore, inharmonious. There is conflict from within and conflict from without. As his will is not in accord with the divine will, there is and must be discord in his life. There can be no peace in his heart. Man's will constantly clashing with God's will, must necessarily

produce a ceaseless war. But when man's will is conformed to God's will, when he makes the divine will the rule of his life and action, there will be peace in the heart, harmony in the life, and all that ennobles character. But how can the sinner be induced to comply with the requirements of God's will? What can counteract the wayward tendencies of his deranged nature? That nature must be reached by a power that can change its perverse tendencies. God must interpose; there must be a re-creation. And that is just what God has done for the new man, or the new creature. He has fulfilled His promise: "I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." Man's will has been brought into harmony with God's will, and hence he enjoys sweet peace in loving communion with his Redeemer and Lord.

The *power or capacity of sensation* has been renewed. Pleasures which amused the old creature and gave joy to the old man are hated and abhorred, repugnant and shunned by the new man. What seemed very wearisome formerly—as, for instance, the worship of God—that is now interesting and delightful to him. What he formerly hated he now loves and enjoys. He formerly delighted in ragtime songs; now he sings with greater joy the songs of Zion and salvation. Formerly he patronized the theater, the saloon, the dancing hall; now he goes to church, to Sunday-school, and to the devotional meetings. Formerly he drank at the fountain of the world's pleasures; now he drinks at the fountain of living water. Seek where you will in this world you will find nothing more glorious and nothing more joyous than such a new creature in Christ. Art, culture, and wisdom can produce much. Out of their hands have come glorious buildings, and masterful paintings, and inspiring music, and fine works of art, but never a new heart. They have given much joy, but it was a vanishing joy. The ancient Greeks fabled of the Olympus, the home of their gods, that an unfading brightness rested upon it, which no night dispelled, and on which neither rain nor snow fell. They seemed to surmise something, however darkly, of the existence of the Holy God who dwells on a height to which the foam of sin and the world does not reach. But they knew not that such happiness is possible on

earth, because they knew nothing of the happiness of the new creature in Christ. (Illustration 73.)

II. HOW DOES MAN BECOME A NEW CREATURE? The text indicates the way by saying, "If any *man be in Christ* he is a new creature." Then, if we would become new creatures, we must be in Christ; that is to say, we must accept Jesus as our personal Savior so that He can save us from our sins and make us new creatures.

1. *Faith Brings Us Into Fellowship With Christ.* Paul prayed for the Ephesians, "That Christ may dwell in your hearts by faith." Faith is here represented as the condition or means through which this indwelling of Christ in man's heart takes place. You have but to believe in Him and He comes to you and enters your heart and abides there. The link of union is faith. The believer enters into Christ by *faith*; then Christ enters the believer by *power*. Jesus compares this union between Himself and the believers to that between the vine and the branches. The branch is in the vine by union with it, and the vine is in the branch by the life it imparts to it in the nourishing sap. So the New Testament very properly speaks sometimes of Christ dwelling in the believer, and sometimes of the believer as being in Christ.

Now then, being in Christ, we have within us the *renewing* power of the Holy Spirit. And this power only can make us new creatures in Christ. It can not be our work any more than it was our work to create ourselves as living beings. We can transform earthly things. We can, for instance, mold clay into earthen vessels. We can change many things into various forms, but we can not change the very nature of things, however much we may change their form. We can not transform minerals into animal matter, nor one mineral into another, as, for example, silver into gold. So we are utterly unable to implant into our own hearts spiritual life, or to change the old man into a new creature. God's power alone can accomplish this miracle in the moral sphere. The new man is as much the workmanship of God as the first man. It is the work of the Holy Spirit. He is the agent, the Word of God is the instrument, the means of grace are the medium. "It is the Spirit that quickeneth, the flesh profiteth nothing." "Not by works of righteousness, but by the washing of regeneration and the renewing of the Holy Ghost." Regeneration is a spiritual mystery. There

is an analogy in nature that may help to an understanding of it. Could the caterpillar, crawling from leaf to leaf, speak to us, it would tell us that it knows nothing of the beauty of the world. Its experience does not go beyond the leaves on which it feeds. But it has within it the capacity for a higher and broader life. It crawls into its cocoon, and in a few days its skin is split, and out of it emerges the butterfly, which ranges at will over gardens and fields. It has had a new birth into a new life.

The *change within* has an *outward manifestation*. The new life in the new creature is recognized by the world. The life that Christ communicates to His followers is a mighty force. It is a light that shines in good works; it is a force that finds spheres of operation everywhere. Skeptics may reject the *printed Bible*, but they can not deny the beneficent influence of the *living bibles* that surround them. They see it in the efforts to relieve suffering, in the kindness which goes to the rescue of affliction, in the condemnation of wrong, cruelty, and oppression, in the loving disposition and self-denial of the Christians. In the daily life of the humblest Christian Christ lives in acts of mercy, kindness, and righteousness. (Illustration 74.)

III. WHY MUST MAN BE MADE A NEW CREATURE?

1. *Because He Can Not Otherwise Please God.* God said to Cain, "If thou doest well, shalt thou not be accepted?" As Christ is the Mediator of the new covenant, we are now acceptable to God if we are in Him. So Paul says in his letter to the Ephesians, "Wherein He has made us accepted in the Beloved." For in Christ we are new creatures, and have been made partakers of the divine nature. Thus we are enabled to walk with God as Enoch did, who, before his translation, had this testimony that he pleased God. Timur, or Tamerlane, was a famous Oriental conqueror in the Middle Ages, as you are aware. We are told that one day they brought him a pot of gold coins. But when he saw that these coins had the stamp of the Roman emperor on them he refused to take them. Thus we can only be acceptable to God and please Him if He sees in us again His image, and that we are partakers of His nature. The supreme question for man will ever be, "Am I pleasing God?" The question is not whether we are pleasing this one or that one, but if we are pleasing our Creator, Redeemer, and Benefactor. And

we can surely please Him if we become new creatures in Christ and get in harmony with His will, and live in fellowship with Him.

2. *Because We Can not Otherwise Fulfill Our Calling.* The calling of every human being is, first of all, to care for the salvation of his own soul; then to glorify God and be a blessing to his fellow-men. Having secured his own salvation, he is to live for God's glory and man's welfare. No one can meet the demands of this calling without being made a new creature. The rich young ruler said that he had kept all the commandments from his youth. But the Master said, "One thing thou lackest; sell all thou hast and give to the poor." He had been endeavoring to lead a moral and respectable life. He had kept the law, as far as the letter was concerned, from his youth, as he thought. But he was not saved from sin; had not been made a new creature. He was in bondage to a master-sin. It was the love of money—avarice. To do good we must be good. To represent God in this world we must be God-like. Therefore, only if we have been renewed into the image of God can we manifest the things that are Christ-like in our disposition, in our conduct, in our business transactions, in our social relations, in our acts, words, and influences. Thus we see that we must be new creatures in Christ to fulfill the objects for which God created us. (Illustration 75.)

3. *Because We Can Not Otherwise Enter Heaven.* Jesus said to Nicodemus that unless a man be born again he can not enter the kingdom of God—yea more, he can not even see the kingdom of God. Heaven is a pure place, a Holy City, and has holy angels, redeemed and purified men, as its inhabitants. The new, the clean heart is the condition of entrance into that everlasting life of happiness and felicity. Only the new man has the essential attributes which fit and qualify him for the enjoyment of heaven—moral purity, love for God, and joy in His service. An unrenewed man does not possess these qualities, and hence heaven would not be heaven to him, but rather a place of torment. Yonder in Eden Park (Cincinnati) stands our Art Hall, with many beautiful paintings and works of art. A blind man enters that building. He has heard people speaking of the enjoyment which they have found there, and he desires to share that enjoyment. But will he, can he? No; he does not see any of these beautiful works of art, and without

sight they can not be enjoyed. Seeing eyes are an essential qualification to find pleasure in an art gallery. Yonder on Elm Street stands our Music Hall. A deaf man comes to the hall to hear one of the great concerts given there. He has heard people speaking of the pleasure these concerts have given them, and he wants to participate in this pleasure. But can he? No; he lacks the very first qualification for the enjoyment of music—the hearing ear. So the sinner who has not the new and pure heart would not, could not enjoy heaven. Since he does not delight in loving and serving God, he is not prepared for heaven's joys and employments.

Recruiting For the Master. \

He first findeth his own brother, Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus. John 1: 41, 42.

OUR government has recruiting stations in the larger cities throughout the country. During the great Civil War there were such recruiting stations not only in large cities, but at certain times at least in almost every town and village. For in those dark days the government needed soldiers almost continually to increase the strength of the army and to fill the places of those who were killed, wounded, or taken prisoner in the various battles. The government places recruiting officers in charge of these stations. It is their duty to enlist men for service in the army or navy. King Jesus needs recruiting officers, whose duty and pleasure it shall be to enlist men for His service. He is waging war against the Powers of Darkness, and needs men and women to carry it on. Every soldier and officer in the army of King Jesus should be a recruiting officer and secure recruits for the Lord's service.

Andrew, the brother of Peter, was such a recruiting officer. He had himself scarcely enlisted in Christ's service when he went to his brother and enlisted him for like service in the King's army. "We have found the Messias," he said to Peter, and then brought him to Jesus. Andrew seems to have been a successful recruiting sergeant. For it was he who brought the lad with the five barley loaves and two small fishes to the Lord. It was he who brought the Greeks, longing to see Jesus, to the Master. They had indeed addressed Philip, but he went to Andrew with their request, and it was Andrew who introduced them to the Savior. He did a good work when he brought his brother to Jesus. Andrew does not play much of a rôle in the history of the Church. He never became as prominent as Peter. But would there have been an Apostle Peter if there had not been an Andrew to take a personal

interest in him and bring him to Jesus? It was a grand work to win such a man for the service of the Lord. Andrew began his recruiting work as soon as he himself had enlisted in the Master's service. That is the best thing a young Christian can do. The Lord Jesus expects us to witness and work for Him from the first moment of our new life and service. Some make the mistake of thinking that they must wait until they become stronger in the Christian life before undertaking anything of that kind. This is a mistake that has often proved injurious, if not fatal, to their spiritual life. In working to save others we do the most good to ourselves. (Illustration 76.)

I. MEN MUST BE BROUGHT TO JESUS.

1. *Because They are Sinners.* "All have sinned and come short of the glory of God." "For sin is the transgression of the law." By nature every man is a transgressor of God's holy law. But to violate God's holy law is high treason against His government, yea, against Himself as the Governor of the universe. It is rebellion against the King of kings, the Lord of lords. We must not then consider sin to be a trivial thing. It is a terrible evil. Has not God told us plainly that it is hateful in His sight? It is offensive in His eyes, too, because it defiles man's nature and enslaves him in its bondage. Reason, conscience, gratitude, law—all are sacrificed by sinners in the pursuit of it. It is, indeed, one of the most awful sights in the universe to see a feeble, defenseless, miserable creature constantly insulting and defying God and trampling under foot His commandments, while at the same time he is more or less conscious of the fact that he is doing wrong. In a general way men acknowledge that the tendency of sin is always evil and destructive, nevertheless they continue on in their sins. The effects of sin are appalling and terrible. It darkens the mind, hardens the heart, defiles the soul, fetters the will, and at last leads sinners down into everlasting damnation and torment. Because God is patient and long-suffering in His dealings with them they endeavor to reason themselves into the belief that He will always forbear; and thus, "because sentence against an evil work is not speedily executed, therefore the heart of the sons of men is fully set in them to do evil." So they continue on and on in their sinful ways down to eternal death, unless by God's

grace they are arrested in their evil course before it is forever too late.

2. *Because They Need the Savior.* They need Him who said, "The Son of man is come to seek and to save that which is lost." They need that Savior who still complains, as He did nineteen centuries ago in Palestine, "Ye will not come to Me, that ye might have life." No, men do not realize that they need the Savior. They are often like the sound sleeper who does not realize when he is encompassed by dangers—that a thief is robbing his house, or a murderer approaching his bed with a drawn dagger. The danger is real, but it is not fully realized. So is it with sinners in their false security. Sometimes they are startled when God's truths are brought home to them, but they dismiss as quickly as possible the intruding truth which creates such uneasiness. Now and then some unaccountable heartache touches the soul, and an indescribable heart-hunger is felt; but they are under the influence of the stupefying effects of the chloroform or morphine of worldly pleasures and sinful lusts, and they hasten to renew the stupor and thus quiet the soul's outcry for something higher and better. Anything is deemed better than realizing the gnawing pain of the human spirit. They evidently seek to drown the voice of conscience by excitement of some kind. When one round of excitement is run, another must follow, or the soul will begin to tell its misery. In this manner most men pass through life. They do not see the need of a Savior, because they are not willing to know and comprehend their true condition. They must be brought to a realization of their lost condition before they will come to Jesus for salvation. This the Holy Spirit strives to accomplish, working nearly always through human instrumentality. (Illustration 77.)

3. *Because Jesus Will Save Them.* It is His glorious mission, the one great work of His life. "This Man receiveth sinners and eateth with them." These words, originally an accusation brought against the Lord by the scribes and Pharisees, have become the keynote of evangelization, the glory of Christianity. What they said in reproach was and is in reality a true description of Christ's glorious office. He is indeed infinitely willing to receive sinners. All day long He stretches out His hands to them, saying, "Come

unto Me, all ye that labor and are heavy laden, and I will give you rest." He has thoughts of pity and compassion towards the greatest sinners, even when they have no thoughts of Him. He stands waiting to bestow mercy and grace on the worst and most unworthy if they will only come to Him for salvation. He says, "Him that cometh to Me I will in no wise cast out." He receives all that come to Him to pardon them, to sanctify them, and to make them meet for heaven. He came into the world not to call the righteous, but the sinners to repentance. He came into the world to do for sinner what the shepherd did for his lost sheep, the woman did for her lost money, and the father did for his lost son. "He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." (Illustration 78.)

II. EVERY CHRISTIAN OUGHT TO BE A SOUL-WINNER.

1. *Because it is a Part of His Calling.* He is not merely called to secure his own salvation, but to be a witness for Christ to others. He is not to go to heaven alone, but to take others with him. It is a part of the Christian's duty to win converts to Christ. Andrew won his brother for Jesus, and no doubt John brought his brother James to Him. The Samaritan woman, after finding the Savior at Jacob's well, left her water-pot and hastened back to the city and spread the news. In consequence of her testimony Jesus was invited to the city, and there was a great revival among the people during the two days that he spent there. Many believed on Him, saying, "We know that this is indeed the Christ, the Savior of the world." Philip went to his friend Nathanael and told him that he had found the Savior, saying to him, "Come and see." After Saul had been converted in Damascus he straightway preached Christ to others in that city. The Lord expects all true Christians to do likewise. If we have received the grace of God and enjoy the blessed assurance of our own salvation we ought to find words and courage to invite our friends and others to come to Jesus. How dare we do otherwise, knowing that the unsaved around us are perishing, and that Jesus alone can save them? It does not require much learning or eloquence to do this kind of work. The Samaritan woman said merely, "Come and see." And when Nathanael showed an inclination to argue with

Philip he simply said to him, "Come and see." We can not all argue, but we can all say kindly and beseechingly, "Come to Jesus and find peace and rest for your soul." Very often such an invitation has touched hearts that would hear elaborate arguments without being moved. Every Christian can be a soul-winner, and to every one Christ has promised wisdom and power for the work. It is said that among the Aztecs no warrior, even of royal blood, was permitted to wear an embroidered mantle until he had won some signal triumph in battle. Till then his shoulders were covered with the "nephen"—a coarse, plain robe of white. Christians ought not to be content to wear lifelong the "nephen." This plain robe of white can only be replaced by the embroidered mantle if we by His grace have won a victory for Jesus and brought to Him some unsaved one.

2. *Because He thus Proves His Love to be Genuine.* Any professing Christian may well doubt his love to Christ if he does not feel himself moved to speak of Him to others. He may well doubt the safety of his own soul if he is not concerned about the souls of others. A man related his experience in one of Mr. Moody's meetings. He said, "I have been on the Mount of Transfiguration for five years." "How many souls have you led to Christ last year?" was Mr. Moody's sharp question. "Well, I don't know," he replied. "Have you saved any?" "I don't know that I have." Then Mr. Moody said: "Well, we don't want that kind of mountain-top experience. When a man gets so high that he can not reach down and save poor sinners there is something wrong." In no other way can a Christian so thoroughly prove his love for the Savior than by earnestly endeavoring to bring sinners to Him. He may say and do a hundred things, but he can never show his high estimation and appreciation of Jesus better than by efforts to lead men to accept Christ as their Savior. "Simon, son of Jonas, lovest thou Me?" Three times did Jesus put this question to Peter. Three times Peter answered, "Lord, Thou knowest that I love Thee." And three times the Savior commanded him, "Feed My sheep." He thus bade him to prove the reality of his love by feeding His sheep and His lambs. He was to care for the spiritual needs of souls and watch over their spiritual interests. True love for the Savior does not consist in

loud talk and exalted profession, nor in impetuous, spasmodic zeal, but in laboring for the salvation of sinners and for the welfare of man. We prove the reality of our love by living for others, caring for others, ministering to others, and doing good to others. (Illustration 79.)

III. SOME MEANS OF BRINGING SINNERS TO JESUS.

1. *By a Godly Life.* Christians are to adorn the doctrine of the Lord Jesus in all things. They are to instruct the unsaved people around them in the art of Christian living. Therefore they must endeavor to live blamelessly; they must be honest, truthful, upright, pure, kind, faithful everywhere. Thus will they remove any obstacles out of the way of those who are stumbling on account of the inconsistencies of many so-called Christians. By their whole-hearted Christian life they will compel people to acknowledge the power and reality of Christ's salvation. With the Holy Spirit's help and grace they can make their lives beautiful and attractive. People of culture and taste work hard to make their homes beautiful. This is praiseworthy, because it makes these homes more cheerful and attractive. God, who has filled the world with beauty, who loves the beautiful, would have us make our lives beautiful and attractive. We can do little or nothing toward saving others unless we are living consistent Christian lives. We can not pull others out of the water when our own feet are slipping on the rock. We must have a clear experience of the power and preciousness of Christ's redeeming love filling and thrilling our hearts. We need that power from on high which the departing Master promised to His disciples, and which was to enable them to be His witnesses in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth. We need such a head-and-heart realization of the great and precious truths of the gospel that will stir every fiber of our being and set our whole nature aglow with intense love for Christ and unsaved, perishing souls. Such consecrated, Spirit-filled lives will be a power to draw to the Savior. (Illustration 80.)

2. *By Earnest Prayer.* Prayer is a great power in the great work of soul-saving. Paul may plant and Apollos water, but God gives the increase. In the Acts of the Apostles we have a record of many awakenings and conversions, and we find that they were

always accompanied or preceded by prayer. The Church began in a prayer-meeting, for we read, "Then all continued with one accord in prayer and supplication." There were about "an hundred and twenty" who thus prayed, whereby the first great awakening was brought about, adding three thousand converts to Christ's followers. In the fourth chapter we read again, "All lifted up their voices to God with one accord." Then came another outpouring of the Holy Spirit, giving the Church great power. As Paul and Silas were praying at midnight in the prison at Philippi the awakening and conversion of the jailer took place. Thus the story of the power of prayer runs through the whole Book of Acts, teaching us that prayer is the God-chosen means of opening the windows of heaven, out of which spiritual blessings flow down into the Church and the world. It is said that John Wesley was first brought to the consideration of religion by the prayer of a poor servant for him. If this be true, then prayer was the lever which lifted not only one man's soul into life and activity, but set a spiritual force in motion by which millions of souls have been brought to a saving knowledge of the Lord Jesus. It is well to pray for the conversion of the world in general, but we ought also to make intercession for individuals. Select names from among your friends and acquaintances who are yet unsaved, and pray earnestly each day for their conversion. In this manner prayer will become a means of bringing sinners to Jesus.

3. *By Personal Work.* Personal work in soul-winning can not be emphasized too strongly. Prayer alone may not be sufficient to bring about the conversion of some individual if not followed up by personal work. Indeed, we may doubt the sincerity of the prayers if there be no effort of some kind to reach and influence the person who is the object of prayer. But if prayer is not sincere it will not be answered. Therefore to earnest, persevering prayer must be added personal effort, otherwise we have no right to expect success. If the person for whose conversion we are concerned does not attend Church he must be invited, kindly and perseveringly. He must be induced to read the Bible and religious literature. There ought to be some personal conversation with him concerning his soul's salvation. A few well-directed words earnestly and lovingly spoken have accomplished what many sermons

had failed to do. John B. Gough, the eloquent champion of the cause of temperance in his day, was rescued from a drunkard's grave by the loving word of Joel Stratton. Referring to that incident, Mr. Gough said: "My friend, it may be a small matter for you to speak the one word for Christ that wins a needy soul, a small matter for you, but it is everything to him." (Illustration 81.)

God makes us co-workers with Himself. He has given us the power of touching and influencing people. It is a great privilege and honor that He has commissioned us to recruit men for service in His kingdom. May we place ourselves willingly at His disposal!

The Supreme Aim of the Commandment.

Now, the end of the commandment is charity (love) out of a pure heart, and of a good conscience, and of faith unfeigned.

1 Tim. 1:5.

SUCCESS in any sphere of life requires a definite aim. The marksman who shoots without taking aim will hit wide of the mark. Somebody has taken the trouble of figuring out that in the bloody battle of Pittsburg Landing there were six thousand shots fired for every man who was killed. While we are grateful that only one shot of every six thousand in that battle proved fatal, nevertheless this historical incident teaches how little the aimless will accomplish. He who would be a first-class physician must make the study of medicine his distinct aim, and must earnestly and perseveringly strive for that object. He who would give to the world a new invention must not work at a dozen or more at the same time, but confine his attention to one invention, study it, and experiment with it day and night until the invention has become a fact. So he who would be a whole-hearted Christian must ever keep the main, the supreme object of Christianity in view and endeavor to attain it with all zeal and earnestness. But what is the supreme aim or object of Christianity? Paul answers this question in the text, "The end of the commandment is love." A more correct translation of the original would be, "The supreme object of the doctrine of the gospel is love." Jesus taught the same truth when He said of love to God and man, "This is the first and great commandment." And again, "There is none other commandment greater than these."

Love is the supreme commandment, the main object of the gospel, and the chief aim of Christianity. Therefore, if we lack love all else will fail to secure for us a useful life and a happy death. We may have been baptized, confirmed, and enjoy the privileges of Church membership; but baptism, confirmation, and mem-

bership in the Church alone will not suffice to save us. We may fast and pray, keep clean the outside of the cup and platter, work much in Sunday-school, in Church and elsewhere, give liberally, and make a nicely worded, beautiful profession; but fasting, prayer, outward morality, work, giving, and profession can not make us acceptable and pleasing in God's sight, nor procure our salvation. If we would please God, be a blessing to our fellow-men, and secure our own salvation, then selfishness must be rooted out of our hearts and love to God and man must be implanted in them; for love is the quintessence of Christianity, the inner kernel of genuine godliness on earth and in heaven. Paul emphasizes this truth in 1 Cor. 13: 1-3.

I. CHRISTIANITY PRODUCES LOVE.

1. *Love to God.* Sin has expelled love from the human heart and filled it with base selfishness. It is the main work of Christianity to restore the love for God to the human heart. All its doctrines, all revelations, and all communications of God's grace are to be means to this end and were given to accomplish this purpose. Christianity is really the only religion that produces love to God. The heathen do not love their gods. They fear them, because they are so ugly, so malicious, so revengeful, and so cruel. Dr. Legge says, "For more than forty years I have read Chinese books, and to the present hour I have nowhere found the demand that one must love the gods or that a Chinaman has really loved his god." Even Jews and Mohammedans are filled more with fear of God than with love for Him. The gospel, however, reveals God to us in such a beautiful light, presents Him as such a kind and merciful Father, and shows Him everywhere as the God of love that wherever it is preached in its purity and simplicity hearts turn to Him in love as the flowers to the sun and as the compass-needle to the pole, saying in the words of Scripture, "We love Him because He first loved us." Says F. W. Robertson: "Love can not be produced by a direct action of the soul upon itself. You can not love by a resolve to love. That is as impossible as it is to move a boat by pressing it from within. The force with which you press on is exactly equal to that with which you press back. The reaction is exactly equal to the action. . . . You can not move the boat from within; but you may obtain a

purchase from without. You can not create love in the soul by force from within itself; but you may move it from a point outside of itself. God's love is the point from which to move the soul. Love begets love. Love believed in produces a return of love. We can not love because we must. 'Must' kills love; but the law of our nature is that we love in reply to love." (Illustration 81.)

2. *Love to Man.* God demands that we love Him above everything else, but does not require that we love Him exclusively. We are to love Him more than any other being or thing, but we are not to love Him only. He demands that we love Him with all the heart, and with all the soul, and with all the mind. This means that love for Him is to fill our hearts, our souls, and our minds, but not so that there is no room in them for our fellow-men. Love to man manifests itself:

(1) *As Love for Our Neighbors.* "And the second is like unto it, Thou shalt love thy neighbor as thyself." Here we have the grand rule for behavior towards our fellow-men. We are to love them in the same measure in which we love ourselves. Christ has given us the commentary on this second commandment when He said, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Love to our neighbor is not merely a passive sentiment, but an active relation. It is doing something for him. He who loves his neighbor in this sense of the word, will not knowingly and willfully injure him in character, person, or property. He will be neither a tale-bearer nor a tale-hearer, but scorn back-biting and detraction of every kind. He will do nothing to wound his neighbor's feelings unnecessarily. He will bear with his infirmities and pray for him. He will desire in every way to do him good. He will strive to promote his welfare and happiness in every way. He will endeavor to lighten his sorrows and increase his joys. He will weep with him when he weeps and rejoice with him when he rejoices. Christ has also illustrated the second commandment by the parable of the Good Samaritan. The good Samaritan loved his neighbor, a Jewish stranger, when he came to his rescue in that lonely place along the roadside between Jerusalem and Jericho. The Levite and the priest passed by on the

other side making no effort to aid the poor, bleeding man. The Samaritan had compassion on him, and went to him, dressed his wounds, and then brought him to an inn, where he paid for his lodging and the care the innkeeper would bestow on him. He did it all, knowing that the Jews despised him and his people. We love our neighbor when we thus seek his good. (Illustration 82.)

(2) *Love for Christian Brothers.* Love to man reveals itself, too, as brotherly love. Jesus said: "A new commandment give I unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another." Brotherly love is to be the distinguishing characteristic in the family of Christ. It was a new commandment, which He gave to His followers mainly on account of the kind and measure of this love. The old commandment said, "as thyself;" the new says, "as I have loved you." Hitherto men were to love others as themselves; now they were to love the Christians, their brothers in the Christian faith, more than themselves, even as Jesus loved them more than Himself, more than His own life. They are to cling to one another with a special and peculiar love. They are to love each other not with a common love, but with the same patient, tender, unwearied love which the Lord has manifested towards them—even unto death. What a proof we have here of Christ's divine wisdom! He did not demand of His followers that they should think alike, but that they should feel alike. As men are now constituted it would be impossible to think alike; but to feel alike—to love one another—is possible for all real Christians. For "every one that loveth Him that begat, loveth him also that is begotten of Him." In the Book of Acts we find many instances of the brotherly love which bound the first Christians together. In the history of the early Church we are told that the heathens often cried out in admiration, "See how these Christians love one another!" Julian the apostate, it is said, held them forth to the heathen as examples of love worthy of imitation. Love is the first and the last and the strongest bond uniting Christians. It is greater than faith and hope, and all other virtues. It has in it the breath of eternity and immortality. (Illustration 83.)

(3) *As Love for Enemies.* The gospel also teaches this kind

of love. Jesus said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." Paul taught, "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head." Jesus did not merely teach love to enemies, but practiced what He preached. Even on the cross He prayed for them who crucified Him, saying, "Father, forgive them; for they know not what they do." This is doubtless one of the most trying duties of Christians. But it is not impossible. The Lord never requires the impossible from us. He will grant a sufficiency of grace that will enable us to love our enemies. He gave this grace to Stephen. When his enemies were stoning him he kneeled down and cried with a loud voice, "Lord, lay not this sin to their charge." These were his last words. At the foot of the cross millions have learned the great art of loving their enemies, of praying for them and doing good to them. (Illustration 84.)

II. CHRISTIANITY PRODUCES A PECULIAR KIND OF LOVE.

1. *Love Out of a Pure Heart.* The love which Christianity produces, and which we have considered specifically to some extent, can only flow from the fountain of a pure heart. It will never come out of an unrenewed and impure heart. The selfish heart must be transformed into a loving heart. The carnal mind, being enmity against God, must be changed into a spiritual mind. Pure love for God and man can not dwell in the same heart with selfishness, hatred, envy, malice, and carnality. Where these are ensconced and rule in a heart, love will fly like a dove from birds of prey. But if love has been shed abroad in the heart by the Holy Spirit, then selfishness, hatred, envy, malice, and carnality will have to flee as darkness flees before the light. Lightfoot well says: "Love can not act from a selfish motive. When a Buddhist ascetic leaps with a smiling face on the blazing pyre, immolating his body that he may immortalize his spirit, what does it profit him? Nothing. The fanatic is in love with himself, and with no one else; he seeks his own sole happiness, whether in the shape of a coming deification or of a present glorification of self."

Christian love is the spirit and temper of our Lord Jesus Christ, the sinless and immaculate Son of God and man, who was

the very embodiment and incarnation of love. Have you ever met any one among your most spiritual friends who manifested perfectly the spirit that is portrayed in the thirteenth chapter of First Corinthians? No; you have never seen any one of whom all the expressions could be used that are employed in reference to charity or love in that chapter. No one of us will claim for himself to have attained to this distinction. Have you always suffered long and been kind? Did you never vaunt yourself and behave unseemly? Do you never seek your own and never think evil? Do you bear all things, believe all things, hope all things, endure all things? Jesus alone manifested this spirit perfectly in His life everywhere and always. And only to the extent in which we become pure in heart as He was can we love as He loved. Let us therefore seek earnestly purity of heart, the Christly spirit and life, and then we shall also manifest Christly love.

2. *Love with a Good Conscience.* If the pure heart is the fountain out of which love flows, a good conscience is the eye with which love looks into the world and by which its opinions and actions are guided and controlled. Conscience is the moral sense of the soul, as seeing and hearing are senses of man's physical organism. Conscience is the moral eye of the soul. By means of it the soul discerns what is right and wrong, and discriminates between good and bad. By nature the eye of the soul is sick and weak. It does not see right; hence it is not a safe guide. It must be healed and made a healthy, sound, clearly seeing eye. But how can conscience, the eye of the soul, be cured? In other words, How do we obtain a good conscience? The evil conscience will become a good one when it is cleansed by the blood of Jesus, enlightened by the Spirit of God, and taught by the Holy Scriptures. If made good in this manner it becomes a reliable guide in all moral and religious matters, so long as its voice is heeded and obeyed. The alarm-clock will arouse you from the night's slumber each morning if you will heed its call and arise as soon as awakened by it. But if, after being aroused by it, you turn over in bed and go to sleep again, and continue that procedure for four or five mornings, it will not be able to awaken you though it rings just as loud as formerly. It loses its power to arouse if you disregard its calls to arise and begin the day's duties. Thus it is

with conscience. If made good and obeyed, it will be a safe guide; but if its voice remains unheeded and disobeyed repeatedly, we will soon dull, deaden, and silence it. Now, love in all its thinking, opining, speaking, and acting must stand under the direction of a good conscience if it is to be and to remain the right kind of love. Guided by a good conscience, love will have its actions wisely determined. (Illustration 85.)

3. *Love from an Unfeigned Faith.* This love has for its source not a pretended or simulated, but a real and genuine faith. Living faith is the soul of that love which springs from a pure heart and is guided by a good conscience. As the soul quickens the body, so true faith quickens love. As the soul manifests its activity through the senses, organs, and members of the body, so faith works by love. Love stands in the same relation to faith as the body, with its members, organs, and senses, does to the soul. Therefore Paul in his letter to the Galatians says, "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." As the body without the soul can do nothing, so love can not be active without faith. Yea, without faith on the Lord Jesus Christ there would be no love of the kind taught and required by the gospel. Faith is the vital principle of love, animating and actuating it. Faith in God as the merciful and forgiving Father, who for Christ's sake pardons our sins, cleanses our hearts, and adopts us into His family, will necessarily produce love for God. Therefore without such faith God will be an object of slavish fear to the sinner. And faith not only produces love, but nourishes it by appropriating the divine promises, and then works by it. We have faith in order that we may have love. St. Bernard said: "Faith says to me generally, 'Vast and unspeakable blessings are prepared by God for His faithful servants.' Hope says, 'Those blessings are for me.' Love says, 'I will therefore run to receive them.'"

Love is the supreme end of the commandment and of the gospel: Love out of a pure heart; love with a good conscience; love from an unfeigned faith. Let us take heed that we may not miss this supreme end of religion. It is related of Bishop Berkeley's boy that he one day said to his father, "Papa, what is the meaning of the words *cherubim* and *seraphim* which we find in the

Bible?" His father answered, "*Cherubim* is a Hebrew word signifying knowledge; *seraphim* is another word of the same language and signifies flame; whence it is supposed that the cherubim are angels who excel in knowledge, and that the seraphim are angels who excel in loving God." Then the boy answered, "I hope, then, when I die I shall be a seraph; for I would rather love God than know all things." It was a beautiful thought thus expressed by that boy; but let us not wait until we die and go to heaven in order that we may excel in love; let us rather aim to excel in love here, where it is so much needed.

The Supreme Folly of Sinful Man.

Wherefore do you spend money for that which is not bread and your labor for that which satisfieth not? Hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness. Isaiah 55:2.

I ONCE had an interesting conversation with a friend, an oculist. He said, "Do you know that nearsightedness is much more frequent among people in the cities than among the people living in the country and mountainous regions?" "No, sir," I replied, "I did not know that to be a fact; it is new to me." "Yes," continued the oculist, "it is a fact, proven by statistics, and hence indisputable. There are comparatively far more shortsighted people in the large cities than in the country or in smaller towns." "How do you explain this fact, doctor?" said I. And he answered: "Well, I find the explanation in the circumstance that the range of vision of the people in large cities is limited by tall buildings and narrow streets. The eyes gradually adapt themselves to these conditions and become more or less shortsighted. On the other hand, the mountaineers, who are daily exercising their eyes in looking from peak to peak, often have remarkable powers of vision. They can see objects afar off that are invisible to the tourist from the city." This explanation of my friend seems plausible.

There is also a *shortsightedness in spiritual things*. Here, too, the law prevails that limitation of the range of vision causes shortsightedness. In proportion as a man's vision is limited by the things of time and earth his spiritual sight in respect to spiritual and eternal things will become abridged and dim. If we seek merely earthly things we shall have no liking for the heavenly things. If we seek only the honor from men we will care nothing for the honor that comes from God. If we are only intent on gathering treasures on earth we will fail to realize how impor-

tant it is to "lay up treasures in heaven." In short, limitation of spiritual vision will produce shortsightedness in divine and spiritual realities. Such shortsightedness robs man not merely of the enjoyment of things spiritual and heavenly, but is extremely dangerous. The eyes of railroad engineers are carefully examined, because they must be able to see as far ahead as possible in order to discover any obstructions along the rails which might imperil the trains committed to their care. Far more dangerous, however, is spiritual shortsightedness, because it imperils the soul and its eternal interests. It is drastically pointed out in the first part of the text.

I. THE SPIRITUAL SHORTSIGHTEDNESS OF MAN.

1. *It is Apparent in His Foolish Bargain.* "Wherefore do you spend money for that which is not bread?" This is being continually done; people are spending money for that which is not bread, and can not satisfy the needs of the soul. Everywhere sinners are seeking peace for the peaceless heart, rest for the restless soul, joy for the joyless life, but they are looking for them in the created things—in the corruptible things of the world. Some seek it in wealth, others in fame and honor, and others in carnal pleasure. "The sinner seeks sustenance for his soul in mere confectionery, which may allure the eye and gratify the palate, but which leaves the appetite craving and the frame unfreshed." He seeks satisfaction for his spiritual needs in the creature, and not in the Creator; in temporal things, and not in the experience of divine verities, and finds himself constantly deceived and disappointed. He is continually spending his money—his time, strength, and efforts—for that which is not bread.

Worldly Pleasures are not Bread for the Soul. But shortsighted man imagines it is bread that can satisfy his soul; therefore he is willing to pay any price to procure and enjoy them. He dances, gambles, carouses, runs from theater to theater, and makes his life one round of pleasure. In the excitement caused by these amusements he imagines that he is having a good time; he forgets his sins and stupefies his conscience. This self-deception may last for a while, but sooner or later the sad and painful awakening comes. The tormenting worm will gnaw its way through and prey on the mind. The apparent sunshine will prove a mirage. The

rootless flowers of sinful pleasures will wither. And in the inmost life there is utter desolation and emptiness. There is no bread; there is no soft pillow for conscience; there is no peace of mind; there is no star of hope for the future. No; there is no pleasure in sin. It only brings sorrow and suffering, disappointment and loss of self-respect. It causes degradation to both soul and body. It burns the soul with the brand of death. Utter weariness and loathing of life, yet mixed with fear of death, is the final outcome of a life that has made pleasure its one aim and object. Those who empty life of all earnest purpose and fill it with all manner of pleasure have thrown away the pearls and must not be surprised to find the casket empty. No; sinful pleasures are not bread to satisfy the soul.

Money is not Bread for the Soul. Money in itself is good because it is a necessity of the present life, as the world is now constituted, and it is also a very efficient means of doing good and promoting the cause of our Lord. We have need of money to provide us with a home and the necessities of life. We need it to procure good books and periodicals that ought to be found in every house. We need it to educate our children that they may become useful and valuable men and women in society, in the Church, and the State. We need it to build churches and maintain public worship, to carry on missionary work in home and foreign lands, to found hospitals and erect and sustain orphanages, homes for the aged, and do benevolent work generally. Therefore it is perfectly right to desire money and labor for it honestly and industriously. "This we commanded you," says Paul, "that if any would not work, neither should he eat." But we must not make money our god. We can not serve God and mammon. We are not to "trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy." Money can not satisfy the hunger of the soul. It can not, even in itself, satisfy the hunger of the body, as times of famine have proven time and again. Some of the famishing at least had money, but there was no bread to be had. Money could not procure what the fields had not produced. Gold and silver became worthless, because they could not keep life from perishing. (Illustration 86.)

Power and Fame are not Bread for the Soul. There have al-

ways been men who strove ambitiously after power and fame. There are such to-day. It is their one ruling, burning, all-consuming passion of life. They are swayed by the thought that if they can gain this or that office or position in the State or the Church or in society they will have found their heaven and be happy. And so they sacrifice religion, honor, time, money, strength—everything to this god. In many cases all their efforts and sacrifices prove unsuccessful. But even then, when they do succeed, they find their expectations sadly disappointed. You remember the sad confession of Cardinal Wolsey on his deathbed: “Had I but served God as diligently as I have served the king He would not have given me over in my gray hairs. But this is my due reward for my pains and study, not regarding my service to God, but only my duty to my prince.” Lord Byron could say, “I awoke one morning and found myself famous.” But what did it avail him? He wrote that he felt more pain from the criticism of the most ignorant man than he felt joy from the praises of all intelligent men. The abdication of the throne on the part of Charles V had its reason mainly in the disappointment of his favorite schemes, and he relinquished a power which he found inadequate to his ambition. No; power and fame and honor are not bread that can satisfy the hunger of man’s heart. It requires something far better and more endurable.

Human Affection is not Bread for the Soul. Let us praise God for the love of parents, for the love of children, for the love of brothers and sisters, and for the love of husband and wife. The affection of such friends is a great and precious boon in human life. The love of a real friend is a treasure worth more than gold or precious stones. Such love makes life happier, brighter, and more bearable than it would be without it. Far be it from me to depreciate, or speak in disparagement of, the love of these human friends who are so closely related to us. Indeed, as some one has said, “All the wealth of the world can not buy a friend or pay you for the loss of one.” Granting all this, nevertheless I say that the purest and tenderest human affection can not replace the love of the Heavenly Friend. Their love alone can not satisfy the deepest and highest longing of our souls. Their affection must be supplemented by the love of the greatest and best Friend;

otherwise it will in very deed be true of each one of us what Hazlitt has written, "My heart, shut up in a prison house of this rude clay, has never found, nor will it ever find, a heart to speak to." We need never be solitary, we will ever have a heart to speak to, if we have Jesus Christ for our Friend and bask in His loving fellowship. (Illustration 87.)

2. *It is Apparent in His Wrong Calculation.* "Wherefore do you spend money for that which is not bread, and your labor for that which satisfieth not?" What miserable work sin is! How erroneous is the calculation of the man who surrenders himself to this service with the expectation that he will find satisfaction in it! Hard and wearisome was the task of the Israelites in Egypt when they had to make bricks without straw. Hard and wearisome was the task of the Gideonites, whom Joshua rescued, but who were condemned to perpetual servitude to the Israelites as hewers of wood and drawers of water. But harder and more wearisome is the service of sin and of the prince of darkness. They can give neither life nor strength. They fire the passions and create an evanescent joy, beneath which lurks death. The proud and ambitious man is daily laboring to erect, as he fondly hopes, the beautiful building of his future; but as it rests not on a divine foundation it will sooner or later collapse. The avaricious man rakes together the dust of the earth, and yet never has enough. The quick-tempered man heats the furnace in which his own soul is burning. The voluptuous man is like a foolish boy who is chasing butterflies; with this difference, however, that the boy only tears his clothes and shoes in the thorns, whereas this man is tearing his heart and conscience. And when they have obtained what they are so eagerly hunting, it always turns out to be a disappointment and vanity. They eat, and ever remain hungry; they drink, and ever remain thirsty; they think themselves rich, and ever remain poor. It is an awful miscalculation—this spending their money for that which is not bread and their labor for that which satisfieth not. (Illustration 88.)

II. THE SUPREME WISDOM OF MAN. "Hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness."

1. *The Lord has Provided a Feast of Good Things for the Soul.*

He has created man and knows his spiritual needs. He provided for his wants when he was still a sinless creature. He placed him in a beautiful garden full of trees, every tree bearing delicious fruit. He was permitted to eat freely of every tree in the garden. In order to test man's obedience and enable him to make his sinlessness a matter of subjectivity one tree was excepted, called the tree of the knowledge of good and evil. Man did not stand the test. He ate of the forbidden fruit, thus disobeying God and becoming a sinner. In that state or condition other provision had to be made to procure man's welfare. He had to be redeemed and to be brought back into fellowship with God, so that he could fulfill the original purpose of his creation. The blessings of redemption are gathered together into one grand word, "salvation." In His infinite love God has provided this salvation in Jesus Christ. It has three aspects: two of them present, and one future. The present are pardon and cleansing, the future is heaven with its perfect purity and felicity.

Salvation in and through Jesus Christ is the great masterpiece of God. Dr. Talmage presents this truth in a graphical manner when he says: "I think it was the greatest and most absorbing thought of God's lifetime. I do not think that there was anything in all the ages of the past or that there will be in all the ages of the future anything to equal it. The masterpiece of eternity! There were so many difficulties to be overcome! There were such infinite consequences to be considered! There were such gulfs to bridge, and such heights to scale, and such immensities to compass! If God had been less than omnipotent He would not have been strong enough; or less than omniscient, I do not think He would have been wise enough; or less loving, He would not have been sympathetic enough. There might have been a God strong enough to create a universe and yet too weak to do this. To create the worlds, only a word was necessary; but to do this work required more than a word. It required more than the ordinary effort of a God. It required the dying anguish of an only Son."

Yes, God has provided a feast of good and satisfying things for sinful humanity. He has procured it not with silver and gold, but purchased it with the precious blood of Jesus, His only be-

gotten Son. The table of salvation is spread for all, and all are invited to come and "eat that which is good and let your soul delight itself in fatness." The Great Supper has been prepared. The messengers go forth proclaiming, "Come, for all things are now ready." But many of the invited guests refuse to hearken and come. As yet they are satisfied with the husks on which they are feeding, and have no desire to eat that which is good. Many are not aware that these good things have been provided for them; that it is their privilege to come and partake of them. (Illustration 89.)

2. *The Feast of Good Things Satisfies and Delights the Soul.* If we come to this feast of salvation, and if we eat the good things which Jesus, our blessed Savior, offers us, our inmost and deepest longings shall be fully satisfied; for Jesus gives peace and rest to the weary soul. He lifts the burden of sin from the heart by saying to every one who comes to Him and accepts salvation, "My son, My daughter, be of good cheer; thy sins be forgiven thee." He cleanses us from guilt and sin, and clothes us with the garments of salvation. He restores us to sonship in the family of God. He bids us to be seated at the Father's table, and says, "Now let us eat and be merry." What tongue can fitly tell the glorious privileges to which we come and the sweet pleasures we find by entering into fellowship and communion with the Savior through faith in His name and infinite merits! Salvation not only gives us all that makes life worth living in the present, but promises continuous life and immortality beyond the grave. The Christian life, it is true, does not exempt from the cares and trials which are bound up with the conditions of our life on earth. But it is also a blessed truth that it is one of the privileges of the saved to enter into "the secret of the Lord," so that His will shall become our highest joy, and that, like the friends of Daniel, even in the midst of the fiery furnace we may sing the song of praise and thanksgiving, because walking with us is One "like unto the Son of God." (Illustration 90.) O, if we are sons and daughters in God's family, if we have found a place at our Father's table of grace and salvation, if we are really eating the good things which the Father has provided through our Lord Jesus Christ—

then can we heartily join in the song of the saintly but blind singer:

“Blessed assurance, Jesus is mine!
O what a foretaste of glory divine!
Heir of salvation, purchase of God,
Born of His Spirit, washed in His blood.

Perfect submission, all is at rest,
I in my Savior am happy and blest,
Watching and waiting, looking above,
Filled with His goodness, lost in His love.”

The Supreme Question.

Pilate said unto them, What shall I do then with Jesus which is called Christ? Matt. 27:22.

A WOMAN had a dream. It was in the night of the betrayal and arrest of Jesus Christ, in the night preceding His crucifixion. She dreamed about Jesus. Among the Greeks and Romans, as well as the Jews, great reliance was placed on dreams. They were often considered as indications of God's will. In this case God revealed to the dreaming woman that Jesus was a good, just, and innocent man. This woman was Claudia Procula, the wife of Pontius Pilate. He was the Roman Procurator of Judea. In his hands was the execution of the laws, especially the infliction of capital punishment. It was while Jesus was standing before his tribunal that Pilate received the message of his wife, "Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of Him." Claudia's warning was well meant, but her husband was so situated that he could not comply with her request. His official position as governor and judge compelled him to have something to do with the "Holy One in Israel," whom the Jews had brought before him. He had to do one thing or the other concerning the accused. He must either acquit and discharge the innocent prisoner or pass sentence of death upon Him. In his distressing embarrassment he cried out, "What shall I do then with Jesus which is called Christ?" Within him raged a conflict between conscience and the fear of men. His plan to rescue the prisoner before his bar had failed. At the feast of the Passover it was customary for the Roman governor to release unto the people any prisoner whom they might choose for liberation. Among the prisoners at this time there was a notable rebel who had committed murder during an insurrection, called Barabbas. Pilate gave the people the choice between this criminal and Jesus. He thought it impossible that they would reject Jesus and ask for the release of Barabbas. His calculation would have

proved correct if the priests, filled with malice and envy, had not interfered. Influenced by them the people clamored for the release of the murderer and the crucifixion of Jesus. And now, in utmost despair, Pilate cries out, "What shall I do then with Jesus which is called Christ?" It was a question which he could not evade. He had to decide it.

We, my friends, must also face this question—every one of us. We can not elude it. It confronts every person to whom Jesus has been offered as a Savior. It is the greatest, the most important, the most solemn, the most fateful question of our life. We must decide the question in one way or another. We can not say, "I will decide neither *for* Him nor *against* Him." Such an attitude in this question is impossible. No one can take a neutral position toward Christ. "He that is not with Me is against Me," is Christ's own statement in regard to this question. We must do something with Jesus.

I. WHAT WE ARE NOT TO DO WITH HIM.

1. *We Must not Deny Him Like Peter.* For three years he had been Christ's disciple. The Lord had chosen him to be one of His apostles. Joyfully he had confessed, "Thou art the Christ, the Son of the living God!" Boldly and courageously he had affirmed, "Though I should die with Thee, yet will I not deny Thee." But Peter had yet to learn that it is much easier to be brave and to confess Jesus in the circle of His friends than when surrounded by enemies. In the presence of Christ's enemies his courage changed into cowardice, and his confession into denial of the Lord. Not once merely, but three times did he deny the Master, at last even with curses and swearing. We are His disciples, too. We have made confession of Him as our Savior and Lord in the midst of Christians. Let us confess Him also in the midst of His enemies. Let us confess Him in word and deed before the world. Let us never deny Him, neither by the word of mouth nor by the actions of life. May we never be induced to deny Him before the world by fear of men, by a false sense of shame, or by worldly and secular interests. May we never put our light under a bushel, but always on the candlestick. Let us never hide the Christian badge in our pockets, but ever wear it boldly on the breast. (Illustration 91.)

But if in an hour of human weakness we should nevertheless deny our beloved Lord as Peter did, even though we should have denied Him again and again—let us not despair, but repent like Peter; for our Savior knows human weakness and is most merciful and long-suffering. A tender and compassionate look of Jesus, a single glance of His sorrowful eye, full of mingled pity, affection, and reproof, produced in Peter a deep and bitter sorrow for sin. He wept bitterly. Friend, if you have denied the Lord, may a glance of His eyes full of love and pity enter your heart and open the fountain of penitent tears and lead you to sorrow sincerely over your sins. Then He who forgave Peter and reinstated him to his former state will also have mercy on you and pardon your sin.

2. *We Must not Sell Him Like Judas Iscariot.* He went to the rulers of the Jews and said to these bitter enemies of Jesus, "What will you give me, and I will deliver Him to you?" They were only too eager to close a bargain with the traitor and offer him thirty shekels. This was the price of a slave, we are told. It shows their contempt of Jesus. They regarded Him as of little value. They saw, too, the anxiety of Judas to obtain money, and that he would be willing to betray his Master for any sum. The sum offered him amounted to about eighteen dollars, and Judas, the avaricious, money-thirsty man, sold his Lord and Master for this amount. For eighteen dollars he betrays his best Friend and his Savior, who had honored him with His confidence and called him to the apostleship. For eighteen dollars he bartered away his soul and sold his salvation, bringing himself into ignominy for all time, making his name despicable in history and adding to the crime of basest treachery that of ignominious suicide. For eighteen dollars he committed one of the blackest deeds in the annals of crime. Covetousness was the rock on which Judas made shipwreck.

Let us not do with Jesus what Judas Iscariot did with Him. Let us not betray Him, nor the interests of His cause and kingdom, for base and sordid gain. We must not sell Him for \$18, nor for \$1,800, nor for \$18,000, nor for \$18,000,000. And yet how many persons do this very thing. They sell Him, betray Him, sacrifice Him in their eagerness to gain worldly possessions and riches.

How many wealthy people have sold Him for the wealth which they have accumulated. They have no room for Jesus in their hearts, in their homes, nor in their business transactions. And how many persons belonging to the middle class, or even to the poorer class, sell Jesus and sacrifice all their interests in salvation in their avaricious chase after the dollar. The passion for getting riches so controls and sways them that they have no room for the Savior in their hearts, no time for Him in their life. And yet dollars and worldly possessions never bring rest and peace into their hearts. Frequently, as in the case of Judas, the ill-gotten gain causes remorse, wretchedness, and suicide. All who sacrifice Christ and salvation for earthly gain will finally lose their soul and life everlasting. (Illustration 92.)

3. *We Must Not Reject Him Like the Jewish People.* Pilate placed two men before the people on that ever-memorable Good Friday. One of the prisoners is Jesus. For three years He has been before the public. Immaculate has been His life. Great was He in original thoughts and great in His benefactions and philanthropy. The other prisoner is Barabbas. He is a dangerous character, a bad man, a conspirator, a murderer. The Jews are to choose between these two. They reject their Messiah, the fairest among the children of men, the chiefest among ten thousand; they reject Him whose lips spoke words of eternal life, and whose hands dispensed richest blessings to needy and suffering humanity, crying out: Crucify Him! Crucify Him! They decide in favor of the murderer, whose hands were still dripping with the blood of his slain victim; they ask for the liberty of the desperado, who menaced the safety of society and the state. And behold, the righteous judgment of God came upon the blind and deluded people. In famine and blood, in darkness and terror, Jerusalem went under and the Jews ceased to be a nation.

Let us not do with Jesus what the Jews did with Him. We must not reject Him and choose Barabbas. Barabbas stands for sinful pleasures and inordinate ambition. For they are, like Barabbas, murderers. They murder innocence, they kill peace, they strangle hope. They are fleeting and soon pass away. Then the heart is desolate and life is empty. "Sic transit gloria mundi" is written on the life of every one who chooses the Barabbas of sinful

pleasures and of passion for worldly glory, and rejects Jesus Christ, the only Savior. So it was written on the life of Pompey. For a long time he was the most powerful man in Rome. He enjoyed wealth, luxury, and the praises of men. But finally Cæsar defeated him. In disguise Pompey fled for his life. At last he reached the Vale of Tempe, and there, exhausted with hunger, thirst, and fatigue, he sat down upon the bank of the stream to recover sufficient strength for further flight. He who had drunk from bowls of silver and gold had to drink the warm water from the stream. He escaped to Egypt, but was treacherously murdered by a former centurion of his own as he was landing from a boat. The assassin cut his head off and left his body upon the sand. In the silence of the night Philippus, his faithful servant, buried the mutilated body. So every one who lives for fame or power or pleasures finds himself at last in spiritual poverty and eternally undone.

4. *We Must Not Crucify Him Like Pontius Pilate.* It lay in his power to acquit and discharge Jesus. It was his duty to set Him free and to protect Him against the hatred and enmity of the Jews. He had the opportunity to honor the Savior of the world before all the people. Instead of that, however, he passed sentence of death upon Him and gave Him up to the cruel and shameful death on the cross. Had Pilate accepted the Savior and had he done his duty by Him he would have been a happy man in time and eternity. But by committing a "Justizmord," a judicial murder, he sealed his own fate and rushed headlong into destruction. For soon after he fell into disfavor with the Roman emperor, was hurled from his position of power and influence, and ended life a miserable suicide.

Let us not do with Jesus what Pilate did with Him. We must not crucify Him afresh. The author of the Epistle to the Hebrews speaks of persons who, though they "have tasted the good Word of God and the powers of the world to come," nevertheless "crucify to themselves the Son of God afresh, and put Him to an open shame." So Christians, like Pilate, can crucify Jesus. They do it when they fall away from Him and return to a life of sin. Every apostasy from Jesus crucifies Him afresh. It is a repetition of that awful, ghastly scene on Golgotha nineteen hundred years ago.

Thus Calvary still exists and the crucifixion continues on. And the guilt of this continuous crucifixion is greater than the guilt of the first crucifixion at Jerusalem. The crucifiers at Jerusalem knew not what they were doing. The crucifiers in the twentieth century know what they are doing. They sin against light, against comprehended truth, against their own experience. My friend, if you have departed from the Lord remember that you are crucifying Jesus afresh. You "have trodden under foot the Son of God, and have counted the blood of the covenant, wherewith you were sanctified, an unholy thing, and have done despite unto the Spirit of grace." Return! Return! Come to Jesus without delay in true repentance. He is most merciful and gracious. He has "received gifts for men, yea, for the *rebellious* also." (Illustration 93.)

II. WHAT WE ARE TO DO WITH HIM.

1. *We Are To Take Him as Our Savior.* He is our Redeemer. We need Him. For all have sinned and come short of the glory of God. All have become victims of sin's terrible power. "The soul that sins shall die." "The wages of sin is death." Sin places us all under sentence of death. Unless saved from its power and restored to fellowship with God, sin will lead us to interminable woe. We can not redeem ourselves. We are alike without strength and merit. We need a mighty Savior, who can save us to the uttermost. The Lord Jesus presents Himself to us as such a Savior. "Christ died for our sins." "The blood of Jesus Christ, His Son, cleanses us from all sin." "Who gave Himself for us that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works." Jesus brings to those who accept Him by faith as their Redeemer, deliverance from captivity, acquittal from condemnation, adoption in God's family for the cast-off, and life eternal for the dead. Let us then apply to Christ just as we are, pleading nothing of our own, trusting alone in Him to save us. He will receive us graciously, pardon us freely, emancipate us fully. "The Son of man is come to seek and save that which was lost." (Illustration 94.)

2. *We Are To Make Him Our Strength.* Has He not declared, "Without Me ye can do nothing?" May we endeavor to realize the blessed experience of King David when he said: "The Lord is

my light and my salvation. Whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?" Like Paul, let us learn the great lesson, "I can do all things through Christ, who strengtheneth me." One day, after hearing Dr. Lyman Beecher preach, Wendell Phillips went to his room, threw himself on the floor, and cried: "O God, I belong to Thee. Take what is Thine own. I only ask this, that whenever a thing be wrong it may have no power of temptation over me, and whenever a thing be right it may take no courage to do it." In later years Mr. Phillips said, "I have never found anything that impressed me as being wrong exerting any temptation over me; nor has it required any courage on my part to do whatever I believed to be right." He made a full surrender to Christ in that crucial hour, and laid hold of God's strength. In that strength he found it comparatively easy to resist wrong and do what was right as the Lord gave him to see the right. So let us make Christ our strength—the strength of our moral life. In that strength we, too, shall be victors. (Illustration 95.)

3. *We Are To Make Him the Center of Our Life.* In reading your New Testament have you ever noticed how often the expression "in the midst" occurs in connection with the Savior? The boy Jesus sat "in the midst of the doctors." On the cross Christ hung "in the midst" between two criminals. Appearing to His disciples, the risen Jesus "stood in the midst of them." On the Island of Patmos John saw "in the midst of the seven candlesticks one like unto the Son of man." And again: "In the midst of the elders stood a Lamb as it had been slain." "The Lamb which is in the midst of the throne shall feed them." Jesus has promised, "Where two or three are gathered together in My name, there am I in the midst of them." So we are to place Jesus "in the midst" of our life, making Him its center. We are to place Him in the midst of our heart, in the midst of our love, in the midst of our thoughts, and will, and endeavors. Scripture admonishes us to look "unto Jesus, the beginner and finisher of our faith." Why? That "we may lay aside every weight, and the sin that doth so easily beset us, and run with patience the race that is set before us." In running life's race our eyes of faith are to be centered on Jesus. "For Christ's sake"—that is to be our watchword in all that we say and

do. "For the glory of God"—that is to be the great motive in all our actions and undertakings. He is to be our leader and counselor in all our affairs and endeavors. Jesus is to be our All in All, our Alpha and Omega. (Illustration 96.)

We are as yet facing the unavoidable question, "What shall I do then with Jesus?" But soon the tables shall be turned and Jesus will ask, "What shall I do with you?" What He will do with you in eternity will depend upon what you did with Him in your day of grace. If you have rejected Him here, He will reject you yonder. If you have denied Him before men, He will deny you before His Father and the angels. "Whosoever shall deny Me before men, him will I also deny before My Father, which is in heaven." But if you have accepted Him here, He will accept you yonder and permit you to enter into the everlasting joy of your Lord.

Transformed Into Christ's Image. —

Let this mind be in you, which was also in Christ Jesus. Phil.
2:5.

SIN-RIDDEN man is to be transformed into the image of the sinless Christ. This transformation is the great purpose of God in the wonderful salvation which His wisdom has planned and His love has accomplished. Christ-likeness must therefore be our aim. For this attainment we must long and labor earnestly. Our Christian calling makes it our duty. Our love for the Savior makes it our heart's delight and desire. The ambitious young man says, "If I were only a Michael Angelo or a Correggio!" The ambitious young sculptor says, "If I were only a Praxiteles or a Phidias!" The young ambitious poet says, "If I were only a Goethe or a Schiller, a Tennyson or a Longfellow!" The young ambitious financier says, "If I were only a Vanderbilt or a Harriman!" But the Christian says with intense desire, "If I were only like Jesus!" That is the one great longing of his soul, if he is a real Christian.

But if we would become like Christ we must make Him the pattern which we strive to imitate, the model which we endeavor to copy. Consciously or unconsciously, we are all fashioning our lives after some model. This being true, the importance of choosing the best model is evident. What better model can we have than Christ? There is no other who can at all be compared with Him in this respect. God, the Father, can not be our model, because He is God. An angel can not be our model, because he belongs to a different order of beings. No man, even the best, can be our model, because at best he is human, and hence imperfect. In Jesus Christ, however, we have a perfect model. But again, if we would become like Jesus we must have His mind, His spirit, His life. It will not suffice to merely copy outwardly some of His acts. From within the transformation into Christ's image must proceed and be accomplished. For this reason Paul admonishes,

"Let this mind be in you, which was also in Christ Jesus." Paul means to say, "Imitate Christ's example; settle all questions of duty by appealing to that; let His character be the standard to which yours shall be conformed; have the spirit, the mind you see in Him, and manifest it in your life."

I. SOME MANIFESTATIONS OF THE MIND OF CHRIST.

1. *The Mind of Christ Manifested Humility.* Paul uses the condescension of Jesus, in the words following the text, as a manifestation of the mind or spirit of Jesus. In the different steps of this condescension we see His humility. Through what infinite self-abasement did He go for our salvation. "Who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled Himself and became obedient unto death, even the death of the cross." We have here a brief but apt description of the manner in which Jesus manifested His humility all the way from His throne of glory to the cross on Calvary. He who had the form of God took the form of man. The Lord of the universe was born in lowliness. The King of kings became a servant. The Highest of the high associated with the lowliest. The Creator of worlds by an omnipotent word, toils in a workshop and along the dusty roads of Palestine. He who was above all law, the Maker of laws, puts Himself under the law and obeys it. The only true object of man's worship gets down on His knees and washes man's feet. It is the most glorious exhibition of genuine humility to be found anywhere. It is an absolutely all-inclusive example. What wonder, therefore, that Paul uses it to enforce on the Philippians the admonition, "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves."

Jesus did not only exemplify humility, but He taught and commanded it. On the very eve of His crucifixion there was strife among the apostles who should be greatest. Jesus took water and a towel and washed their feet. Then He said, "I have given you an example that ye should do as I have done to you." He taught it in the very first of the Beatitudes, saying, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." He said, "Learn of

Me, for I am meek and lowly in heart." The life of Jesus and the teaching of Jesus have raised humility to a new position, making it one of the chief features in the true Christian character. In order to be transformed into Christ's image, pride must be expelled from our hearts. All high thoughts of self-righteousness and all notions of self-sufficiency must be effectually cast out by God's power and grace. We must be conscious of our spiritual poverty and our deep need, if we would walk humbly before God and man. A lively sense of God's goodness will give us a deep sense of our unworthiness; a lively sense of God's holiness will fill us with a clear sense of our sinfulness; a lively sense of God's greatness will give us a true sense of our littleness. For this reason Paul not only called himself "the least of the apostles," but also "less than the least of all saints." (Illustration 97.)

2. *The Mind of Christ Manifested Unselfishness.* His motive was absolutely pure and selfless. Paul illustrates this truth also with the self-humiliation of Christ all the way from the throne of glory to the cross. His wonderful self-abnegation was wholly disinterested and for the salvation of fallen humanity. He looked not merely to His own things, but beyond to our things. Yea, more. He put us before Himself. "He clung not to His divine position as what could never be parted with; but He emptied Himself of position, that He might grasp us in His saving love." He did not elect to live a life of ease, comfort, or pleasure. He lived for others and not for self. He cared for the temporal and the spiritual needs of man. The glory of God in man's salvation was the great purpose of Jesus. He came to the world not for personal gain or glory, but to save the world. All this self-abnegation and self-sacrifice proceeded from His love and could have had no other origin. In all that He did and suffered we behold the self-sacrificing quality of His love. He was utterly unselfish.

Into this mind of Christ we are to be transformed. We are to be imbued by the same spirit of unselfishness and self-sacrifice. The Christian, then, is a man who does not live for himself. He lives for Him who died for him. When he asks himself how he can live for Christ he finds the answer in Christ's own words and life. Christ left us an example that we should follow in His steps. Whatsoever is done for one of his brethren we have done unto Him.

Thus the opportunity to render Jesus a service is always at hand. What we unselfishly do or sacrifice for the needy and destitute He regards as a service rendered Him. A wealthy man lent a young beginner in business the capital he needed. The young man prospered, and after a few years offered to repay the amount which had been loaned him. The gentleman refused to take it, saying, "Lend it to some one else who is in such need as you were in." Thus we are to do. Christ has put us on our feet, so to speak, by imparting to us the fruits of His suffering and death—His glorious salvation. We can never repay the obligation we are under to Christ. But we can show our gratitude to Him by living for others as He lived and died for us and them. "It is an all-embracing, an intensely radical principle, going to the very roots of man's being, reaching every spring of action, transforming every motive, working in the smallest actions of life." (Illustration 98.)

3. *The Mind of Christ Manifested Intense Earnestness.* He was thoroughly enlisted in God's service—in the service of humanity. His heart pulsated with holy enthusiasm. It burned in His soul with an unabating flame. Nothing could turn Him aside from His high and holy purpose in life. Every hour was crowded with helpful service. His grand motto of life was, "I must work the works of Him that sent Me while it is day; the night cometh when no man can work." Let this mind be also in us. To be like Christ we must have His spirit of intense earnestness, His zeal for God's glory, His enthusiasm for the temporal and spiritual welfare of man. The men and women who have made an impression on the world, and who have accomplished something for the good of man and the glory of God, have invariably been persons of intense earnestness. Peruse the pages of the Church's history and you will see that this is true. Begin with the apostles and read down to the present. The secret of Paul's power and success was his great earnestness and enthusiasm. You hear their echo in the words, "My heart's desire and prayer for Israel is that they might be saved." A less earnest man than Martin Luther would never have accomplished the Reformation of the sixteenth century. A less earnest man than John Knox would never have made Scotland a Protestant country. The cry, "Give me Scotland or I die!" proceeded from the intensity of his zeal. Such a cry is not official

utterance, but a spontaneous outburst of a soul which has become so intense as to be oblivious to everything, except that which causes its painful love. And such a cry is a herald of victory, as well as a voice of pain. When Jacob wrestles till the break of day he conquers. George Whitefield said: "Let none of my friends cry to such a sluggish, lukewarm, unprofitable worm, 'Spare thyself!' Rather spur me up, I pray you, with an 'Awake, thou that sleepest,' and begin to do something for thy God!" He heard a voice constantly ringing in his ears the command, "Occupy till I come!" And he expected soon to hear the same voice say, "Give an account of thy stewardship, for thou shalt no longer be steward." It does not surprise us, therefore, that he was ever busily engaged in his Master's work. These men had the mind of Christ. (Illustration 99.)

4. *The Mind of Christ Manifested Compassion.* His pity was excited by the suffering that met Him on every hand. His tender compassion made Him ever willing to help. On one occasion He said to the disciples, "I have compassion on the multitude, because they continue with Me now three days, and have nothing to eat; and I will not send them away fasting, lest they faint in the way." And He worked a miracle by which four thousand men, besides women and children, were fed. On another occasion He went forth and saw a great multitude, and was moved with compassion toward them, and He healed them. When He met the bereaved widow of Nain, He had compassion on her and said, "Weep not." He gave her back her son. In the sorrowful home of Mary and Martha in Bethany it is said "Jesus wept." At the grave of His friend Lazarus His heart was melted into tenderness. He restored to the sisters the brother whose death they had mourned. We are to be like the blessed Savior, tender-hearted, compassionate, easily moved at the sight of suffering, and ever ready to extend the helping hand. There is need of people who sympathize with the needy and sorrowing. A lack of pity and sympathy is the worm in the heart of the fair blossom of charity in our day. Let us not give and help coldly, heartlessly. That is not the Christly spirit. Back of the hand which gives money, medicine, food, clothing, tracts, let there be a tender, compassionate heart. (Illustration 100.)

II. HOW WE CAN ACQUIRE THE MIND OF CHRIST.

1. *We Must Desire To Be Like Jesus.* We must not expect to stumble upon it accidentally, as did the man, in the parable, upon the hid treasure in the field. He did not go forth to seek a treasure, but to plow the field of the master he was serving. We must *seek* this Christ-likeness as the merchant, whom the Lord introduces in the next parable, went forth to seek goodly pearls. We will seek to be like Christ, and be transformed into His image, if we love Him. For only as we love Him will we see the wonderful beauty in His character and be delighted and enraptured by it. What we love is powerful in its influence on the formation of character. Likeness comes from liking. We grow to be like that which we like, and which we reach out after with longing hearts. If we like the world we grow worldly. If we like knowledge we will grow in knowledge. If we like the impure we grow in impurity. If we like the pure we will grow in purity. In the end we obtain what we want, and are as we would like to be. "Blessed are they that hunger and thirst after righteousness, for they shall be filled." So if we like Jesus, really love Him, we will grow like Him and be transformed more and more into His likeness. We must, then, have such a desire to be like Jesus as will enable us truthfully to join in the words so beautifully expressed by Bishop Marshal: "What I aim at is this, 'To live is Christ;' to be Christ in the world, to be like Christ, to be of Christ, to be in Christ's stead, to show Christ's presence, to do Christ's work. This is the great object of life; and often I think I would be glad to live on, and on, and on, and on—to live for the world's sake, to live for my friends' sake, to live for the purpose of doing a little more good in the world; but if God sees fit to say we have stood in Christ's stead long enough, come up higher; there will be no anxiety." (Illustration 101.)

2. *We Must Make Christ Our Model.* We should carefully study every feature in His holy character and labor diligently to reproduce it in our life. Many who claim the Christian name doubt the possibility of thorough conformity to the example of Christ in spirit and conduct. They say, "It is too high; I can not attain unto it." One reason for this is the belief that because Christ was divine and we are only human we can not be expected to take Him

as our model and follow Him as our example. But let us remember that we are required to imitate only His human and not His divine perfections. We are to be like Christ only in those actions which are imitable by us as human beings. We can not follow His example or works as Mediator between God and man, nor are we expected to work miracles. We are only required to imitate Him in His works of obedience and conformity to the law of God—to copy His moral and spiritual life. This is the only safe example to follow. The life and conduct of Jesus presents to us a faultless picture, the true original, which we are to copy. Some tourists were examining Guido's "Aurora" in the Rospigliosi Palace. One of them relates: "We sat behind a row of artists busily engaged in copying the great painting. As we looked we could not help noticing how much they differed from each other, as well as from the immortal fresco. After a time we called the attention of our guide to the fact that each of the painters had a different color for the horses, and that no two copies were at all alike. With an expressive gesture he replied: 'Don't look at them! Look only at the original.'" So we are not to look at the poor imitation of Christ, as seen in some Christians, but at the Original. He would indeed be a foolish artist who would copy from a copy, if he had the privilege of copying the original. And you and I will never be transfigured into Christ's image, if we merely copy a copy. It is our blessed privilege to copy Christ Himself.

3. *We Must Ask the Holy Spirit's Help.* Of Him the Savior said, "He shall glorify Me; for He shall receive of Mine and show it unto you." For only they who have received the Holy Spirit in His illuminating, regenerating, and sanctifying power can imitate Christ and be transfigured into His likeness. All men are under obligation to secure the divine change of heart and the Spirit's daily help which will enable them to be transformed into Christ-likeness. This moral renewal, this spiritual transfiguration, will place the religious life upon the plane of nature by lifting unregenerate human nature up to the plane of spiritual impulse and desire. It was easy for Harriman to labor for the accumulation of wealth, because his heart was inflamed with the desire for gain. It was easy for Agassiz to thread the intricate paths of a naturalist, because his heart was in the study of natural history

from early youth. It was easy for Napoleon to endure the hardships of wearisome marches, and to risk the dangers of many battlefields, because his heart was aflame with the feverish lust of power. It was easy for Jesus to scale the difficult heights of spiritual achievement, because His soul was aglow with the love of righteousness. And if we pray for and receive the Holy Spirit we will be transfigured into a nature like Christ's. It will be a progressive work. Peter says, "Giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity." If we faithfully co-operate with the Holy Spirit the image of Jesus will gradually be developed in us. (Illustration 102.)

Christ Is All.

REV. JOHNSTON MYERS, D. D.

Where Christ is all. Colossians 3:11.

IT is the custom of missionaries in India to go to the mountains during the hot season. There on the heights they are above the heat and the malaria of the lower levels. The people of our own land seek the mountain tops for the cool, pure air. They look down upon the dust, the smoke, and the confusion in the valley below. It is possible in Switzerland to look from the mountain top down upon the farmers annoyed by the heat and doing their work under the difficulties of the summertime. The mountain heights are usually quiet places. No noise breaks the silence. People find rest and quiet, as well as healthful atmosphere. The vermin and insects infest the valleys and the marshes; the germs of disease are found in the lowlands; the poisons of the air settle down.

In our spiritual life it is much the same. The large majority of Christians spend their lives in the valleys. They are saved people. They are, however, despondent, depressed, irritable, and guilty of trifling sins. They wonder why it is that the Christianity which has brought peace to others has given them so little satisfaction. They will be in heaven, but the life which they now live is only slightly different from the life of the man or woman without faith in Christ. The world sees nothing attractive in their Christian lives. Neither their family nor their friends become Christians. Why should they? Those who surround them reason that what they have is just as good as the type of Christianity with which they are familiar. These people are not alone losing joys which they might have, but they are repelling others from the Savior. The secret of their difficulty is the low level upon which they are living. The writer of this text points to a moun-

tain top. He indicates an ideal. In the last part of his own life he himself had reached that position. He says that he counts all things but refuse that he may win Christ, and again he says that "for me to live is Christ." It was a beautiful habit of life which he states in the words, "I have learned in whatsoever state I am, therein to be content." There is not a sane person who would not desire the life which he had evidently reached. There have been others since his day who to all appearances have lived upon this high plane. The absorbing thought of the day and of the wakeful hours of the night has been Christ. It has become a habit of mind. They have no life apart from His. "Their lives are hid with Christ in God." They are getting real values out of religion. They are bringing into the world a Christianity which will win. Ordinarily we reach such a place by steps. Sometimes a life seems to bound in an instant to such a condition. Usually we follow the thought of England's greatest poet, "We rise on stepping-stones of our dead selves to higher things." Certain steps will surely bring us to the position of this text. Let us take these steps together. Some will go part way. It is barely possible that some will be willing to go the whole distance. If we do go over all the steps we shall reach the place "where Christ is all."

Surrender Is the First of These Steps. This is equivalent to conversion. "Commit thy way unto the Lord" is another way to say, "Be converted." When we yield ourselves, our cares, our sins, our all to Christ we are converted. Many people are tired of being responsible for their own lives. It is a restful experience to leave all in the hands of the Divine Savior. Our lives are then in harmony with God's life, and peace comes with that harmony. Some one has said that a man who has surrendered his will to God is like a train on the track, and that the man who has not surrendered his will to God is like a train off the track. Paul had fought against God. He had grown bitter and hateful. He was a persecutor of men. He was asked the question by the Savior, "Why persecutest thou Me?" Weary and disappointed, he was told, "It is hard for thee to kick against the pricks." There are lives which are tired and troubled. They have resisted long enough. They need to take this first step upward. (Illustration 103.)

The Second Step Is That of Obedience. We are now to go His way. There is no sweeter hymn than that which says, "I'll go where You want me to go, dear Lord; I'll be what You want me to be." The consciousness that we have obeyed removes from every day all of its care. It has not been our plan and it has not been our way. In the morning we asked for divine direction; that direction was promised. It is a restful prayer which the psalmist has given, "Teach me Thy ways, O God, and lead me in a plain path." It does not matter what the mistakes may have been, it does not matter what appears to have been accomplished; if we have obeyed God we have peace as the day closes. The man without chart, or compass, or guide must always be in a state of uncertainty. He does not know whether he has gone right or not. The man who is following the chart and the guide can place all responsibility upon them. He lies down at night feeling safe. Whatever the results may be, and whatever the results may have been, it is all well, for he has obeyed God. God never makes mistakes. "He leadeth me in the paths of righteousness for His name's sake; He leadeth me in the green pastures and beside the still waters." The camel in the Eastern land lies down at night with freedom and good nature, his burdens all removed. It is a joy to see him in his comfort. The responsibilities of life and the outcome of the days depend upon God if we obey Him. The second step upward is that of obedience.

Some have already left our company, but others are willing to consider a third step toward the height shown by the apostle. *It is that of service.* There is a negative side to a higher life which is not attractive. It means doing nothing; it means submission without any activity. Such a life is liable to become morbid and fanatical. God places tasks for every day, and more tasks if we perform what we have at hand. The more we do in the name of Christ, the happier we are. Activity is the best remedy for doubt and depression. We will soon forget our own cares and burdens in our intense interest in the cares and burdens of others. The life which is filled with duties may sometimes wish for rest, but in reality it is the happiest life. If these duties accomplish something and are to be eternal in their results, then such a life eagerly waits for the day to dawn. The world itself becomes beautiful. The very thought that people have been benefited because we are living

is a constant joy. There is an expulsive power in action which drives out the miserable things which lurk in our hearts to bring us unhappiness. Those who do most on Sunday have the best Sunday. Those who give, and love, and serve most lavishly for Christ always show by their faces their enjoyment of life. We are stepping up to a higher plane when we are busy for Christ.

Many will leave us now. They are not willing to serve, and the next step is more difficult and is less frequently taken. *It is communion.* The mystics had their blessed, attractive spiritual life. Christ was so real to them that they talked with Him as a man would talk with his friend. They believed that they saw Him in the night. They believed in their visions. Their spiritual life overshadowed every material thing. Few people sympathized with them because few people ever had their experiences. No one knows just how much these people realize in spiritual things. Paul himself was a mystic. He said: "I was caught up to the third heaven; whether in the body or out of the body, I can not tell. I saw that which it is impossible for man to utter." One need not be a fanatic in order to have a real spiritual life. He can enjoy the beauties of the natural world and enter into all the enjoyments of life about us, and at the same time realize that the great, absorbing subject is our relation to God. (Illustration 104.)

We are now rising to the place where the atmosphere is clear, and where it is difficult for most people to stand. We are getting rather lonesome, for few people reach these heights. *The last step is joy.* That may be constant. Not boisterous joy dependent upon material things, but an inward joy. It is called in the Bible "The joy of the Lord." With that joy which Christ says He came to "give in all of its fullness," we might lose every earthly friend and all our earthly possessions and still be contented. Death would lose its terror. It would be simply an incident in the way of life. Sorrows and troubles would not affect us any more than the zephyrs the oak. We should have what Christ promised, abiding joy.

We have now reached the place where earth would be like heaven. The one pervading influence would be Christ; the one supreme personality would be Christ. Standing on this mountain height, we, too, could say, "Where Christ is all."

The Real Presence.

REV. JAMES W. LEE, D. D.

For the eyes of the Lord run to and fro throughout the whole earth to show Himself strong in the behalf of them whose heart is perfect toward Him. 1 Chron. 16:9.

THIS text means that the mind of God, including His thought, affection, and will, are in every place all the time in order that He may show Himself strong in behalf of them whose mind, including their thought, affection, and will, are perfectly turned toward Him. Here we have, in short compass, a complete system of theology and philosophy.

It is a sad discount upon the spiritual refinement and sensibility of the average person that he is unable to recognize the presence of God in the ordinary movements of nature and in the ordinary relations of life. (Illustration 105.) Religion with this class is not health and something to be desired. It is rather an abnormal state of mind and something to be dreaded. It is not to be sought after only in sight of threatening death. It is not to complete life, but something to be used in cases of lapses in faith.

Those who hold this view of religion regard it as an essence rather than as a method of life and actual substance, a bit of emotion rather than a moral and spiritual mode of motion, a kind of heavenly manna falling into the heart at particular seasons and in moments of peril rather than constant conformity to the law of God. Such people talk of getting religion. It is something to be gathered from without. It matters not whether men get it at sixty or twenty years of age, just so they get it. A man, it is true, runs some little risk in waiting until old age to get religion, for he might be killed by a stray bullet, or a sudden fall, or a kerosene explosion without a moment's time to make the proper preparation. But the chances

are that each individual will have a few hours' time to get ready to die, and then there has been a clear gain of thirty or forty years of untrammelled worldly living. A man has lost nothing if he waits forty years to have his house insured, as it has not caught fire during that time, but has really gained the cost of the insurance. Religion with this class is of no mortal use in healthy and robust life. It is a correlate to disease and weakness. It comes along with old age, thunderstorms, and graveyards. It is said when the great earthquake visited Charleston some years ago there was not room enough in the churches to hold the people who wanted to pray. All this is because people have not cultivated the habit of seeing God in what is ordinary and not what is extraordinary. There must be a wrench to break or some violent upheaval in order to arrest their attention.

If God were to accommodate Himself to this spasmodic, cataclysmic, theological view of things He would be under the necessity of keeping the earth perpetually trembling and shaking, and this trembling and shaking would have to be increased every few months in order to keep people reminded of His presence.

This entire conception of God in His relation to nature is pagan. It is about on a level with the theology of the Chinese, who never see God only when the sun is under an eclipse, or when the cattle are afflicted with some terrible disease. Against it all we have the teaching of Scripture, which represents God as in every place and in every event throughout the whole earth in order that He may help those whose minds are turned toward the manifestations which He constantly and everywhere makes of His mind. This Scripture is susceptible of proof. It may be demonstrated that when man turns with his thought toward the thought which God has expressed in nature, in the social world, and in the spiritual realm, God shows Himself strong to him.

Let us test the truth of the text in nature. Nature stands for material and tangible creation. It is composed of about seventy original elements. These elements are expressions of God's mind. They are God's thoughts relating to our physical well-being. William Kingdom Clifford said that the chemical elements or atoms were only so much mind stuff. Suppose we turn our thought and industry to God's thought as expressed to us in the original ele-

ments of which nature is composed. Will we find God showing Himself strong to us here?

Iron is one of the elements. It is a thought of God. There is much capsule in this thought. All things into which iron may be turned have always been potentially in it. They were lodged in it as it came from the mind of God. What does God do when men turn to His thought expressed in iron? Does He not show Himself as strong as iron permits Him? Does He not show Himself as strong to men here as trace-chains, hand-saws, jack planes, claw-hammers, mowers, reapers, pocket-knives, typewriters, steam engines, and razor blades? All these things God must have seen in iron when He expressed it as a thought. We can hardly think that man, with his intelligence, has been able to see more in iron and get more from it than the mind of the Almighty put into it.

Yes, there is in iron the thought, and affection, and will of God, but because of our failure to see God in things ordinary, we miss it. How many of us, when riding in one of our modern palace cars from one part of the continent to another, ever stop to think of the part the thought and affection of God are playing in the sixty-mile-an-hour speed with which we ride over the mountains and across the valleys? In the emotion of our Father's heart, who always felt for us, that speed and that comfort were always existent. But we fail to recognize God here, unless our car happens to get thrown from the track and we find ourselves tumbled down an embankment. Then all at once we wake up to a recognition of the presence of God.

Take carbon, another thought of God and one of the original elements. It is the element that makes up the content of our coal beds and fuel. For a long time coal was buried in the mountains and unused, but when man at length turned his thought to this vast and manifold divine thought God showed Himself as strong through this element as the fire in the grate that warms our children, as the heat in the furnace that drives our engine, and as the steam in the boiler that moves our great palaces across the Atlantic. How many of us ever see our Father's thought and love here? Upon dark, stormy nights, when the coal burns bright in the old home fireplace, how many of us ever remember that our loving Heavenly Father's thought, and emotion, and will are expressing themselves in the warmth and glow that make our rooms so comfortable and

bright? Here God's mind is manifested toward us in strong and steady, but in quiet and peaceful, ways.

Therefore we miss it because of the dullness and lowness of our spiritual insight. But if while the fire is sending out its quiet warmth and light and mingling with the play and happiness of the children the walls of the dwelling were to begin to shake violently because of an earthquake or cyclone, we would at once begin to recognize the presence of God. The real truth is, however, that our Father was speaking to us more really in the quiet heat of the fire than in the awful rocking of the earthquake. But many of us are so coarse and heavy that it is necessary to knock us down in order to get an idea into our obdurate heads. We are so earthy and leaden and live so completely in the earthy part of ourselves that the pulse of the spirit is only perceptible at such time when the body is being shaken out of its accustomed grooves of ease and indolence.

We might take every one of the thoughts of God that the chemists talk about as the seventy original elements and prove that in every instance when man turns with his thought toward God's thought here expressed he finds God showing Himself as strong as any one of the particular elements permits Him. The same is true among the physical forces. There is heat, and light, and magnetism, and electricity, and chemical affinity, all expressions of God's mind. They are forms of God's thought. We have reached the period in the world's scientific progress when the great teachers and masters are telling us that force in all of its forms can be nothing else than the expression of will. The physical forces are but different forms of the same will. Any one of the physical forces may be turned into any of the others. They are expressions of omnipotent will, and they are also expressions of thought and emotion. They can be apprehended by man's thought and forced to serve his comfort and do his work. If we turn to God's thought expressed in electricity along with the thought He has expressed in iron, He will show Himself as strong to us through these as the electric car or electric light, as the telegraph or the telephone. Even Aristotle's thought was never grasped until within recent years, and so God's thought of electricity was not grasped until within our day. But the meaning we are finding in it now was always in it. God

saw telephones, and telegraphs, and street railroads in electricity and iron from the beginning.

Let us test the truth of the text in the social world. Here we come to the human kingdom. What is the ultimate form of God's thought as expressed to us in the social kingdom? It is reciprocity. In Scripture it is contained in the command, "Thou shalt love thy neighbor as thyself." What does this mean? Thou shalt come into reciprocal relations with thy neighbor commercially, politically, morally, and spiritually. We are to come into such relations with our neighbor as that we may take from him what he has to give and give to him in turn what we have to give. My neighbor, remember, is the fourteen hundred millions of people on the earth other than myself. Now that great organism, composed of fourteen hundred million members, is my neighbor. The ultimate principle underlying this organism which is the thought of God is that I shall love him as I love myself. That love is the principle upon which the social organism is founded is proven from the fact that the social life in any large and complete sense is impossible without reciprocity. To live socially we must enter into the meaning and spirit of love. We know very well that it is impossible for us to live socially if we hate, because the ultimate form of hate is fire and dynamite. In this direction is destruction for the race. If we are to live out our lives in a community we must love.

Will God show Himself strong to me in the human kingdom if I turn toward His thought underlying this kingdom, if I love my neighbor as I love myself? If I love the fourteen hundred million people on earth so as to get into reciprocal relations with them, in accordance with the principle, "Thou shalt love thy neighbor as thyself," what will be the result? (Illustration 106.)

There is a shoemaker confined within a 10 x 12 room all the days of the week. He can do nothing but make shoes. He does nothing but drive pegs and draw stitches. But every time he makes a pair of shoes he puts them on the great commercial wheel which revolves through all the world, and by his shoe-shop door, and for this pair of shoes which he contributes to the well-being of his neighbor he takes in compensation tea from China, coffee from Brazil, oranges from Mexico, pocket-knives from England, clothing from the mills of Massachusetts, and something of all the products

from all the rest of the fourteen hundred million of people who live on the earth; and all this because he has put his shoe-shop in harmony with the great divine thought, "Thou shalt love thy neighbor as thyself."

Let us test the truth of the text in the spiritual realm. What is the thought of God with reference to man's spiritual well-being? It is expressed in Jesus Christ, who is the embodiment of God's thought, and heart, and will.

Now we reach a height where the yard-stick, the half-bushel, and the multiplication table, and even integral and differential calculus, will have to be left behind. Arithmetical and geometrical progression do not count here. We are in a realm without bound or shore. Language and figures all fail. We can say that when man turns to God's thought, expressed in Jesus Christ, God will show Himself as strong toward him as infinite mercy, infinite goodness, infinite tenderness, and infinite love permit Him. But thought staggers and imagination reels when we begin to seek to understand what infinite love means. My mother loved me so tenderly that sacrifice and toil were not even felt when planning and working for me. Thus did your mother love you. Who can tell what even a mother's love means? Take all the love ever felt in all the hearts of all the mothers who have ever lived from the beginning until now, and put it all together, and you have only a fragment as compared with the infinite love of our Father in heaven.

It is sad to remember that as a people we are truer to God's thought on the lower planes of existence than we are upon the higher. God has shown Himself so strong to us in the field and in the mine that we have almost come to forget the higher reasons for existence in our absorption in the lower. We do not address God with the same intelligence and industry upon the higher and richer sides of Himself that we do upon the lower levels of His world, and because of this we are getting much richer in our barns and kitchens and warehouses than in our minds and spirits. We are seeking to make ourselves significant by merely external accumulation. It must be a grief to our Heavenly Father to see His children satisfied with the lowest things He has to give and to recognize on their part such an indisposition to call upon Him for the highest things He has to give.

A Christmas Sermon.

REV. DANIEL F. BRADLEY, D.D.

The government shall be upon His shoulder. Isaiah 9:6.

THE picture in the mind of Isaiah was that of a strong man carrying a child and making the rough waters of a river ford. The stream is wide, the waters are swift, the footing is slippery, and the storm rages. But the strong man, stripped and fit, bears the child aloft as he makes his way through the rushing torrent, even of foot, brave of heart, strong of arm, while the child upon his shoulder is safe from harm, and certain to make the perilous ford in safety. In Russia they still call the Czar the Little Father, as distinguished from God, the Great Father. For in their child-like confidence the Russians have for all these centuries looked upon their ruler as the strong man, having on his shoulder the burden of his children in government. It is said that in these later days they have been disillusionized, and have found that their "Little Father" was weak and cowardly, and unable to bear them safely through the storms of trouble. But the Russian idea of their monarch is the idea of all primitive peoples—that he who would govern must be strong, and brave, and sure-footed, loving and gentle to those whose interests are committed to his care.

But in those early days the strong man, on whose shoulder was the government, was a skilled man—either in wielding the sword or throwing the battle-ax, or thrusting with the spear from horseback. He must have physical prowess—able to march at the head of the stalwart warriors and be the first to storm the breach or climb the wall, or enter into the narrow defile and carry with a stout heart and sturdy sword the mountain pass. He must know no fear of his country's enemies—he must be bold to meet them, and count no sacrifice too great for the advantage of the nation. Such a man was the idol of his tribe; his fame went far beyond the confines of

his camp; his name when uttered stopped the clamor of little children and gave terror to the fiercest of his foes; his banner when flung to the breeze roused his followers to enthusiastic endeavor. "For the government was upon his shoulder."

Those were the days when men ruled by force, when might was right, and might was stronger than law.

Then came the modification of force by the reign of custom, and of courts of justice, and the sanctions of religion. Even the strongest warrior flinched before the ancient custom, which was supposed to be rooted in the will of the gods. When the priest drew a circle of magical protection around his refugee even the king dared not molest him, and the red-handed murderer fleeing to the precincts of the sacred altar was safe from the wrath of the avenger. So the government had then shifted from the shoulders of the strong to the shoulders of the pious, and to the men who had the ear of God, and the priest and the magician stand on the throne with the king. Then in due process of time came the modification of magic and the rise of a democracy insisting on common sense, and agreements, and charters, and constitutions limiting the power of both priest and king, and the judge ascended the bench, with law stronger than swords and spears, and putting to flight the magician and hedging up the priest to things spiritual and weaning him away from things temporal, and the bench of the magistrate limits the prerogatives of the king.

So we come to our time, when the government is shared, and rests upon their shoulders, upon the strong executive, upon the legislator, the maker of custom and law, upon the interpreter or judge of the right, while the priest stands to one side to furnish the sanctions of religion, which may bless and benefit all.

But there came to earth when the world was young, when humanity was only here and there emerged from its barbarism, One who should, in time, supersede and rule all these strong, and wise, and democratic, and priestly guardians of the government. And of Him it was said by the ancient seer, "The government shall be upon His shoulder."

For if you had gone about among civilized men in the last few days you would have witnessed this series of universal phenomena. The kings are forgotten, the lawmakers have adjourned and gone

home, the judge has descended from the bench, and the man of religion has joined all these in carrying out the events that make the festival of a little Child, born in Bethlehem, among the Jews, so long ago. In other words, there was revealed in newspaper and bookstore, in the congested traffic of the railways, in the shops and factories, on the street cars, and the sidewalks multitudes of people celebrating or preparing to celebrate with joy a *sentiment*. The whole world has been celebrating Christmas. Banks were closed, stores were hermetically sealed, the great exchanges ceased to speculate in grain or bonds—all for the sake of the Child of Mary, who, on the hillside of a Roman province, nestled in swaddlings, in the manger, two millenniums ago.

Let us suppose now that the President of the United States and Congress, backed by the judiciary of State and Nation and indorsed by the clergy, should determine to *create* anew such a festival to commemorate a great name in our history, how far would that decree succeed? Suppose the most popular names in our history were chosen—Washington or Lincoln—held in sacred honor, could there be such a time of joy and cheer? To be sure, the banks would close and the ordinary processes of business would have a holiday, but the sentiment would be lacking, and the enthusiastic outburst of popular interest would be missed. For the government of the people's sentiment can not be made by the decrees of men.

But this festival of our Lord is a festival of the common sentiments of men. He came to earth as a *gift* of God, so all through the Christmas season men and women prepare *gifts* for those they love. He came as an *unexpected* gift, unheralded even by the angels to lonely shepherds or to moody scholars looking at the stars, to a pair of plain peasants, whose words no one heeded. To the world this gift of God was utterly unexpected. Most men neither knew nor cared that the Lord came. And so all through our Christendom people are making unexpected gifts, little rare surprises, that make the heart leap, the merry secretness of the incarnation is perpetuated in ten thousand homes as we continue to tell the little children about Santa Claus and his reindeer. And that legend that the boy of four begins to reason out, preserving its charming mystery to the child's mind, giving a rare illusion to our matter-of-fact human life; that legend of Santa Claus's preserves and em-

bodies the mystery of the life of Jesus the Christ. For no matter-of-fact scholar and higher critic has yet been able to describe the deep mystery of Jesus' birth, and life, and death. The infidel and agnostic has for eighteen hundred years tried to explain Him on matter-of-fact and rational grounds, but humanity refuses to become interested in their idle tales. If a college of university men should, after patient investigation, decide that Jesus of Nazareth was born, raised, lived, and died like any other man, and submitted documents and inscriptions to prove it, humanity would give their decision as much regard as they gave to Ignatius Donnelly when he proved that William Shakespeare wrote none of his plays. For sentiment is stronger than law, evidence, force, or the ordinances of religion. For sentiment is the court of final appeal. And the Christmas Child Jesus commands the sentiments of mankind. Men and women know in their hearts that He can not be classified, and marked, and put in a pigeon-hole of ordinary history. The mystery of the ages is about Him, the unhidden thoughts in a man's heart, which make him respect himself as a child of God, rise up to deny anything that takes away from the mystery of Christ. (Illustration 107.)

But if Jesus is master of the sentiments of mankind He thereby is superior to all the governments, laws, regulations, and customs of men, as sentiment is greater than reason and order, law and religion, and for that reason the "government is upon His shoulder."

For in these days we are governed not by laws, and votes, and judges on the bench, but by the sentiment of the people. The strongest governments, backed up by bayonets and ballots that are cast in blocks by the machine, vanishes before the rising tide of public sentiment. Influential and positive newspapers, in the presence of such sentiment, change their views over night. Ancient wrongs, profitable corruptions, the thing that is strong by its wealth, its entrenched power, in the presence of adverse sentiment, fold their tents like the Arabs and silently steal away. The Man who commands the noblest sentiments of the people is to-day upon the throne, but if you look abroad and at home to find that Man He will prove to be the hero of the Christmas time, He who came from heaven *incognito*, and lived in a humble cottage that He might "save His people from their sins."

But sentiments are not always just, and those who awake the public sentiment are not always honest or wise. But He, upon whose shoulders the government of the world's sentiments to-day rests, has earned His scepter and won His crown. For the sentiments that gather about Jesus are the sweetest, purest, and most just which have ever taken possession of the human heart. (Illustration 108.)

And this King of men's hearts commands the sentiment of compassion. All over the world to-day there is peace save in one little corner, where injustice has dwelt. But the whole world has been fused into a brotherhood of the Lord's Christ, and war has practically ceased to be. Nations go on and amuse themselves still with the panoply of war, but every statesman is working hard for peace, permanent, enduring, prosperous peace that rests upon confidence and good-will—truly, the "peace of God." And peace grows out of compassion, and instead of men against men, humanity is warring against the plagues of men, their diseases, their ignorance, their faults that keep them poor. What a sight for a good man's eyes these fine looking women who were selling Red Cross stamps all over the city in behalf of sisters and brothers who suffer! Who can lay the hand upon the conscience of womankind and arouse them to make sacrifices save this same Ruler of men's sentiments, who was born so long ago? He it is who is driving out of the hearts of humanity the hate and cruelty that dwelt there, and is causing to take the place of it charity, mercy, pity, and so is making all the world human—surely He deserves the distinction, "and the government is upon His shoulder."

And this Ruler of mankind's sentiments is making justice to spring forth before all the nations. All the world is learning the meaning of the word *fair*, and learning to discriminate from that which is *unfair*. The conscience of the world is quickened as to what is unfair in business, unfair in law, unfair in social distinctions, unfair in taxation, unfair in the distribution of the product of co-operative toil. The landlords of Great Britain, inheriting their land from ancient time and paying no tax, are themselves confessing the unfairness of it. England is trying to be fair to India, fair to Ireland. Our ships are to-day scrutinizing the lowlands of Nicaragua to capture the tyrant who has been unjust to his

own people and to all. The word monopoly has come to be hateful to the world, and greed for its own sake is under the ban of the world's sentiments. Even a satyr like Leopold seeks to justify his frightful life before the bar of his fellow-men, before the summons comes to die. The sentiment of justice, apart from statute and the decisions of the bench, is overwhelming, and no man can stand before it when it is aroused. "For the government is upon His shoulder," whose infancy was hunted by tyranny, and whose manhood was the victim of prejudice and gross injustice. There are no slaughtered infants now where His Spirit comes. There are no crucified victims where His sentiment dominates. Men have ceased to wreath the crown of thorns, and have ceased to ply the cruel whip and have ceased to nail the horrid cross, "for the government is upon His shoulder."

This Child of the peasant Mary, hunted by the first Herod, stripped, too poor to have a home, mocked by the second Herod and his soldiers, beaten by the priests of the temple, crucified under Pontius Pilate, comes before us again in our glad day. And if the mind should go back and conceive of the scenes once more that followed in rapid succession from the manger of Bethlehem to the bloody cross, set up five miles away, and there would arise upon the vision the judgment-seat of old Jerusalem, and the throng assembled, and the procurator coming forth—would it be Pontius Pilate and the rich-robed priests who would be the accusers? Nay, their positions are reversed and they are prisoners at the bar. All is waiting. The nations are gathered. What of these men who were strangers to pity, hostile to love, merciless and unjust to the helpless Prisoner at the bar—now themselves at the bar of humanity, with none to plead their cause. Ah! Herod, murdering little children; Herod murdering the Baptist and mocking the Christ; Pilate washing bloody hands; Judas, with the silver coin ringing down on the pavement; Caiaphas. The time is short; the tumult is great; the roar of the world's condemnation rises fiercer and strongly demanding justice. Yet have these men no counsel? Can not somebody be found who will take their brief and say one poor word in their defense? Nay, who is this that cometh from Bethlehem, from the stable and the lonely manger? Who is this with the crimsoned garments from Calvary? Who with the pierced

hands and wounded side? He who had no friend will be their Counselor—this King of mercy! He it is will take the criminals' brief. He alone will plead for the men who had no pity, and the men who knew no justice. Yes, *He*, when heaven and earth and the regions of the mighty dead are sullen and silent, will be the only Friend of the selfish and the cruel, for He alone forgives to the utmost; He alone can save His people, even His enemies, from their sins.

For the government is upon His shoulder and His name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.

The Master's Message.

REV. R. IRVING WATKINS, D. D.

Repent ye and believe the Gospel. Mark 1:15.

THIS is the Master's message to a sinful world. The kingdom of God in its establishment is a constant source of wonder and amazement. Every man, woman, and child who studies the Word of God can not fail to find in it that which is a sure source of admiration and an increasing factor in opening the heart and life to receive truths which come from the revealed Word itself. Few studies are more interesting or instructive than that which tells of the unfolding of *that* kingdom which is not of this world.

The slow, deliberate steps by which Jesus advanced to a full revelation of God manifest in the flesh is the remarkable thing in the founding of His kingdom. After the birth of the Master, with only one intermission, and that coming when He was at the age of twelve, thirty years of His life were spent in living in retirement. The world did not know that this simple carpenter of Nazareth was the Son of God. Mary, who had hidden the message in her heart, doubtless wondered when the hour would come that her child should stand forth and begin to utter His message, and to accomplish the purposes for which God had designed Him. Yet these years of almost absolute silence were seasons of preparation, during which Israel was being prepared to receive a truth which should transform its own life and character, and in turn touch the world's mind and heart, giving men newer conceptions of God and clearer ideas of God's relation to men, and of man's relation to his brother.

The hour had now come when the world must needs know that this Man, the Christ, was the Savior of men. The announcement is made in a strange way—by the voice of a prophet—who ceases in the midst of his utterances to the multitudes, as he preaches

upon his constantly recurring theme, "Repentance," and says, "Behold the Lamb of God, which taketh away the sins of the world."

Jesus Himself now came into Galilee, preaching, "The time is at hand." The kingdom of God is to be more fully revealed, not now by the forerunner, but by the Master Himself, and in the words of the text we have the Master's message, which brings to us for consideration two simple thoughts.

First, with reference to the Master, then with reference to the message which He gives to the world. Let us look at them in their order. Mark that unique personality of all time, the marvelous Man of the ages, and yet more than mere man, the transcendent God-Man, and as we look at Him let us think of two things. In the first place view Him as a preacher. Almost as soon as He began to preach His fame spread abroad, and hearers came. There were charms in His personality; there was a magnetism in His presence; there was an effect upon His hearers, produced by personality and presence, which compelled men to stop, and if they did no more, to listen. All classes were found in His audience. Truly the rich and the poor were permitted to meet together, to gather about His feet and listen to truths which He uttered; to be stirred and moved by them until, as a result, there was a transformation in life which made for the upbuilding of character in men, making them pillars of strength and righteousness for the truth wherever they should go.

Frequently the man who moves the masses is neglected by the educated, and just as frequently the educated teachers and leaders are neglected by the masses. But at the feet of Jesus learned Sadducees, literal Pharisees, astute doctors of divinity and law, met that they might hear what He said; yet at the same time the common people from every quarter came, and, with aching, burdened, throbbing hearts, heard Him gladly and received Him joyfully.

In what did His marvelous success consist? It consisted in this alone—a recognition in the teacher of the hour of One who taught with authority; of One who spoke not after the fashion of their scribes and teachers. It was declared of Him that He was not as the scribes, and in that utterance there is to be found a recognition of conditions which manifested the blindness and ignorance of the teachers who had been leading and directing without authority.

The personality of the Master makes a plain difference between

Him and us. It is all a matter of guess as to how Jesus looked. The myths and legends of the past have grown hoary with age with respect to this, and men are still trying to get and give their notions and ideas as to the personal appearance of the Master. It is a matter of little importance, for it is what a man is, not what he looks like, that makes the man. It is personality that gives character in this world, and it was the personality of Jesus Christ that marked Him as the preacher of all preachers the world has known. When you think of Him you lose sight of all save this distinctive characteristic, compelling you, as you look up to Him, to rejoice in His presence. It was this fact of His personality which led some to say that He was a prophet. Let us view Him in this aspect for a moment. Many people actually believed that surely one of the old prophets had come back from the dead. For four hundred years no voice of a prophet had been heard in all the land, and many an Israelite felt that somehow God had forgotten him, and was not measuring up to His part of the covenant promises, and temporal power had been wrested forever from his hands, that surely now this Man, as He came and spoke, was but the messenger who had come to declare that new, better, and more glorious times were to come to Israel than ever before. As a result the Scriptures were opened, the old scrolls were re-read, the prophets were again brought before their thought, and the attention of the multitude aroused. In this unique preacher, who gave this message, "Repent, and believe the Gospel," there were those who recognized Jeremiah of old; others said He was Elias, while still others said that surely He must be one of the prophets, even though they knew not which one He might be.

The names of two prophets have been used—Jeremiah and Elias—and for a purpose. These prophets were men of opposite characteristics—Jeremiah soft, pathetic, the weeping one, a man who was all heart, whose emotions were easily stirred. Those who thought that Jesus the Master was Jeremiah cited as evidence the "Sermon on the Mount." They recalled the words of compassion which had fallen from His lips, and referred to the boast He made that the gospel should be preached to the poor. (Illustration 109.)

The sight of the multitude moved the Master with strong feelings of compassion until on one occasion we find His biographer

saying, "But when He saw the multitude He was moved with compassion on them because they fainted, and were scattered abroad, as sheep having no shepherd;" and stirred to the depths of His human nature, stirred to the depths of His divine nature, the God-Man looked into the face of a little company of disciples and said, "Pray ye, therefore, the Lord of the harvest, that He will send forth laborers into His harvest." He Himself inaugurated that work, recognizing the truth of His own utterance that "the harvest truly is plenteous, but the laborers are few," for He sent out His disciples into the world that they might carry the message to the hearts of men.

At this time some thought Jeremiah had come to life. On the other hand, He was said to be Elias, the man of rock, rebuking Ahabs and Jezebels on every side, standing in the presence of wrong unfalteringly, unflinchingly declaring the whole counsel of God, driving out from the temple those who made it a place of gain, as with a whip of cords He sent forth the money changers out of His Father's house. When you come to look at this Man, the Master, and observe His personality, and listen to His words, you find that, while some mistook Him for Jeremias and some for Elias, the characteristics of those old saints of Israel were to be found in this one Man: mellowness when needed, sternness when necessary. He looked upon Lazarus at the gate of the rich man, and what does He find in him? He finds a man, and in that man an image of God. He leaves the gateway, going up the broad avenue into the palatial residence, and enters to find a Dives reclining upon his couch, surrounded by luxury. What does He find there? A man made in the image of God, nothing more; the one worth as much in the eye and thought of His Father as the other. He noted thus all whom He met; and His words, as they were spoken, were uttered that they might produce an effect not only upon these two, who represent the extremes to which men may come, but by taking them as extremes He included all between.

Mark does not dwell long upon these peculiar traits of the Master, but rather gives them in delicate touches as in the pages of his graphic Gospel he tells of His acts among men. He does, however, tell in particular and general terms of His preach-

ing and the burden of the message. What is the message? It is this, and it is twofold in character: Repent first. John the Baptist had been saying, "Repent;" and no matter what might have been the passage of Scripture which he chose, he somehow ever and always got out of that passage the one simple theme, *Repent*. Jesus with master-hand now comes to take the place of the man who is thrust out of the sight of men, and begins His preaching by indorsing and reiterating the old theme which through the months past had ever been that of the Baptist: *Repent*.

This is the universal condition of entrance into the kingdom of grace and glory. This means a change of heart, a change of purpose, a change of thought, a preparation of spirit, which culminates in regeneration, a breaking away from the old, and a coming into the new. The sorrows, struggles, and trials of conviction are but the birth-throes of regeneration, out of which there is a new man. "Old things are passed away; behold, all things are become new!"

This repentance is binding upon all, and is effective for all time. The notorious sinner needs to *repent*; no one questions that. The unspiritual professor needs to *repent*. The backslider needs to *repent*. Of this there is neither question nor doubt for a moment; but that lethargic professor, who with folded hands sits supinely in his pew, needs to repent just as much because of his inactivity. If every one of us who bears the name of Jesus was fully alive to the responsibilities which come as a result of the new birth, it would not be long until the Spirit of the Lord would fill us, till even the very love of sin would be removed from the hearts of all men, and the millennial dawn would be at hand. (Illustration 110.)

There is no compromise to be made with sin, and he who attempts to get into the kingdom through any such means will find the entrance barred. Repentance makes no satisfaction in itself for sin, for it is only the first step. This was the burden of the Baptist's preaching: "Repent, for the kingdom of heaven is at hand." But mark well this text. Here is the grandeur and glory of the Master's message; here is its superiority; here an advanced step is taken; and here for the first time the world catches a glimpse of a something which has been in it but has not been re-

inforced, but now is to be, and shall ever after stand to the fore; for the Master says, "Believe the gospel." Do not stop at repentance, for that is only a first step. These to whom Jesus is preaching are to "believe the gospel"—that is, the glad tidings; and at the same time they are to believe *in* the Master, who has revealed this gospel to them. Thus very early in the Lord's own work an important element is made to appear as a necessary condition of salvation.

Young man and woman, standing to-day at the threshold of the Church, and looking with observant eye and honest heart, inquiring the way of truth, remember you have the right to stand and ask for the truth; you should be content with nothing less. Never allow your religious life for a moment to be simply that which is emotional in character. You should be men and women who think, and who act because you think; who, having the emotions stirred, shall find the truth reaching the head through the heart; or who, having active and inquiring minds, shall have the truth filter through the intellect until it enters into the heart and stirs it. It matters not which way it comes, only that it comes is the vital question. The Master is putting the personal element into it, and that personal element is subjective in character. We call that element Faith. You may describe it, but can not define it with exactness; yet this faith is a necessary condition of salvation. Now repentance and faith unite to make the whole complete. First, *repentance* has a special relation to God the Father. We have sinned against Him. Second, the *faith* element refers to Jesus Christ the Eternal Son, and in the gospel which is now preached by the Master we are to seek Him as the Savior, and therefore find in Him the object of our *faith*, as distinguished from God the Father, the object of our *repentance*. Then the Holy Spirit comes in as the Enlightener and the Comforter of human hearts, and the Trinity is complete.

"Believe in the gospel," the Master says. Why? Because in this gospel is revealed Christ as the purification for sin, and in that He becomes "the propitiation for our sins: and not for ours only, but also for the sins of the whole world." It is in and through Him alone that we find a way of reconciliation with the Father. Repentance without faith becomes despair. Faith with-

out repentance becomes presumption. The burden of the Master's message is *repentance with faith*, and when with hearty repentance for sin "we acknowledge and bewail our manifold sins and wickedness, which from time to time we most grievously have committed by thought, word, and deed against His Divine Majesty, provoking most justly His wrath and indignation against us," then it is that we must needs, with an eye which is not made of material substance, but with an eye in which faith becomes the center as it sees the light, see God. We somehow grip God Almighty, and though it may be with a grip of despair that we seize Him, it is at the same time the source of our salvation. The inseparable conditions of salvation are herein set forth by the Master: *Repentance and Faith*.

Beloved, I come to you with a personal question. The message is, "Repent and believe the gospel." Have you complied with the request? With a faith that shines more brightly and clearly with the passing days we may take our Father by the hand, even though with shamefacedness we are compelled to bow our heads, and smite upon our breasts as did one of old, crying out, "God be merciful to me, a sinner." It will not be long before we will hear Him say to us, "Go, and sin no more," and "*Thy* sins, which are many, are forgiven thee." Blessed be the *Master*, who could bring such a *message* to this old world!

Do the Right Thing in the Right Way.

PROFESSOR JOHN PLUENNERE, D. D.

Whether therefore ye eat or drink, or whatever ye do, do all to the glory of God. 1 Cor. 10:31.

THERE is no time in the life of man when the question, What must I do to make the most of my life? is not of vital importance; it is, however, then, when man stands upon the threshold which separates youth from manhood and womanhood, that this question assumes its most momentous proportions.

This text seems specially adapted to this occasion, because it is God's answer to that momentous question, and therefore suggests the essential condition without which, according to God's own estimation, no man can hope to realize the loftiest possibilities of life; and the first essential condition suggested is:

I. DO SOMETHING. The primary emphasis is here obviously on the word "do," and when God emphasizes the necessity of doing divine wisdom is found to be in perfect harmony with the soundest wisdom of man.

During the remotest ages of history wise men have made the discovery that the whole universe is built on the plan of service, and that nothing is important enough to exist for itself, and nothing great enough to exist by itself, but that every being and everything forms an integral part of the whole creation. Divine revelation also has confirmed this discovery, and has supplemented it by the still more remarkable truth that even God Himself forms no exception to this universal law.

Man has found it an exceedingly difficult task to grasp more than one great truth at a time. In consequence of this men have always been inclined to emphasize one truth at the expense of other truths. For example, the Church before the Reformation empha-

sized the value of doing something at the expense of the value of faith in Christ, and the Reformation Church again emphasized faith at the expense of doing something, or the doctrine of being saved by faith at the expense of the doctrine of being ultimately judged according to our works.

The question, "What must I do to be saved?" and the question, "What must I do to make the most of my life?" are, in God's Word, not considered to be identical, for the answer given to the first is, "Believe on the Lord Jesus Christ;" and to the second, "Whatsoever ye do, do all to the glory of God." Believing on Christ produces pardon, peace with God, and divine life, or sonship; but doing whatsoever we do to the glory of God produces a life in which the loftiest possibilities of humanity are being realized. A perfect man is not the product of God's creative wisdom and power alone, but the product of these and man's own volition and energy combined. God only lays the foundation of the human life in physical birth, and on condition of faith in Christ, in spiritual birth, or regeneration; but the rearing of the structure of life upon that foundation God has intrusted to man, and rearing a structure is not a matter of faith only, but a matter of doing something also.

God can not be held responsible for the begging friar, who, in order that he may attain unto the highest degree of spirituality, spends his life in prayer and pious meditation, but is to the world of no more use than a parasite; neither is God responsible for those soft-brained folks who strut about this world loudly proclaiming, "The world owes us a living." And least of all is God responsible for the idea which obtains so generally among the "children of this world," viz.: that the value of a life is proportional to the quantity of the good things of this world which the possessor of it calls his own. God's Word teaches, in direct opposition to all these erroneous ideas, that the value of a life is proportional to the amount of good put into the world, and not to the amount appropriated, and again it teaches that the world owes a living to him only who gives to it a life.

Now, if doing is of so much importance in the solution of life's task of rearing a structure, then the question of what to do must be still more important. In beautiful harmony with this evident truth the second essential condition suggested by God's answer is:

II. DO THE RIGHT THING. "Whatsoever ye do" intimates that he who desires to make the most of his life must be careful and cautious about what he does. Again, divine wisdom then is in harmony with the most enlightened human wisdom, in its insistence upon the shapening and determining influence (effect) of what we do upon what we are.

That is man's glory that he can determine what he will do and what not, and that no power in heaven or on earth can compel him to alter a decision of his will. But on the other hand, that is man's burden that by virtue of that glory he alone is the responsible builder of the structure of his life; for however powerful the influences of heredity and environment may affect man's actions, the final and determining decision rests with man himself, and therefore with him also rests the responsibility for his acts. That makes the question of knowing how to do the right thing at all times an exceedingly important one.

It is therefore not surprising that the attempts to find a satisfactory answer to the question of knowing what is the right thing to do at all times are as old as humanity itself. The almost infinite number of answers proposed in the course of time may, for convenience, be collected into three classes. Probably the most typical representative of the first class of answers was Zeno. During the fourth century B. C. he founded a new school of philosophy, which he called stoicism. He taught that the proper answer to this question was, "Do your duty." The honest seeker after truth, who attempts to live out that answer, soon discovers, though, that Zeno merely paraphrased the question instead of answering it, for his answer merely raises the next question, How may duty be known at all times? And Zeno failed to furnish a satisfactory answer to that question.

The most typical representative of the second class of answers is probably Epicurus, a contemporary of Zeno, and like him the founder of a new school of philosophy. The essence of his answer to this question was, Do what gives you pleasure and avoid what gives you pain. Now a man who attempts to put that solution into practice finds himself in about as perplexing a dilemma as a sick man would to whom his physician gave the following prescription: "Go to any completely equipped drugstore, and by bearing in mind

this simple precaution, "Take what will agree with you and avoid what will hurt you," help yourself and you will get well." No doubt these two answers represent man's nearest approach to the truth, but both are subject to the same fatal mistake, viz.: both falsely assume man to be the possessor of a faculty which, if used properly, is sufficient to lead man safely to the coveted goal of a perfect life.

The most typical representative of the third class of answers is Christ. Unlike the other two, Christ is not the founder of a new school of philosophy, but He is the chief exponent and, at the same time, the perfected personification of God's own philosophy.

His answer to this question was, in essence, Do what your Heavenly Father wants you to do. To the superficial observer this answer seems also a mere paraphrase of the question instead of being an answer, for the "will of God" seems as vague and indefinite as "right" and "duty." Christ, though, when asked the question, How may we know what God wants us to do? does not fail to give a satisfactory answer, but declared that He, the incarnated Son of God, had come from the Father for that express purpose, to make known to all lovers of truth the will of our Father in heaven. And as the simple condition of knowing what God wants us to do, He designates the willingness to do God's will. John 7:17.

But perhaps you young people would like to ask me this question, "Will God reveal to the man that is willing to do this will what vocation he would have him choose in life? If you did I would answer that ordinarily the choice of a vocation is a question which demands, not so much divine revelation as a rational adaptation of ourselves to our talents, disposition, and environments; but that when God calls to an extraordinary vocation, He calls by an extraordinary and divine call. Whether we do God's will or not does not depend on our vocation—provided it is a reputable and honest one—but on the quality of our work, and above all, on the motive that actuates us in our labors. (Illustration 111.) If, therefore, doing something is very essential, and doing the right thing is more essential, then doing the right thing, prompted by the right motive, is the most essential.

III. DO THE RIGHT THING IN THE RIGHT WAY is accordingly the last essential condition suggested by our text.

One of the laws of dynamics teaches that in the physical world

the accomplishment of a unit of work demands a corresponding unit of power, and this law holds good in the higher realms of life also. And the success of any work depends largely upon the skill with which the adequate power is found and applied.

Now man's glory consists not in the ability to choose what he will do only, but also in the privilege of selecting the particular power by which he will attempt to accomplish what he has decided to do. And our text suggests that the motive which prompts men to do what they do is the desire to glorify some one. To glorify means to show forth the illustrious qualities of a person or thing. It is evident, then, that the power by which a man attempts to build the structure of his life is dependent upon the being, to the glory of which man does whatsoever he does. In this choice of a power man is restricted to three possibilities:

1. The one being man may choose to glorify is self. During the years of our infancy we are all prompted in our actions almost exclusively by this motive of self-glorification, and in reality he who never gets beyond the motive of self-glorification never gets beyond the confines of infancy. He who decides to live for self-glorification decides that he will build the structure of his life without the help of any one, but in his own strength. Since a stream, however, can not rise above its source, man's own power can not raise him above self, and therefore such a life must necessarily remain narrow, shallow, and unsatisfactory, for the powers of the most perfectly constituted and endowed man are insufficient to achieve life's loftiest possibilities. (Illustration 112.)

2. Another possibility is that man may choose to glorify others, as, for instance, his family, or friends, or nation, or even the race. This motive is vastly superior to the motive of self-glorification, for he who lives for the glory of others rises to the level of those he seeks to glorify, and thus his life is broadened, and deepened, and beautiful.

But even the man who would be so highly favored as to live for the most illustrious of human beings, and then share with them all their power for good and perfection, he still would not have in his possession that power which insures the realization of a perfect life; for just those men who, in the estimation of the world, had reached the very summit of human excellence have always been very quick

to confess that they had not reached the coveted goal of perfection. Making the most of life, though, can not mean less than perfection, for every human heart hungers for it.

Therefore he who lives for the glory, even of the best of men, still finds the question of the ages confronting him: How shall a man be made perfect? But is there, then, no answer to this question? Yes; God has an answer, but man has none; and God's answer is found in our text, "Whatsoever ye do, do all to the glory of God."

The third being, then, for whose glory man may choose to live is God. Now, if it is true that he who does whatsoever he does for self-glorification avails himself of the powers of self, and he who does whatsoever he does to the glory of others avails himself of the power of those for whose glory he lives, then it must also be true that he who does what he does to the glory of God avails himself of the powers of God. And since God is the source of all powers, he who has the whole must have all the parts also; therefore he who lives for God also lives in the highest and truest sense for others and for self.

That is one of the peculiar paradoxes of human life that he who gives himself to other men becomes, in the highest sense, the possessor of those to whom he gives himself; and again, that he who gives himself to God gets into possession of God. The ultimate outcome of a life that lives for God's glory can not be questionable.

There is only one possibility, viz.: it will ultimately be transformed into the image of God, and that marks absolutely the summit of life's possibilities. (Illustration 113.)

If, therefore, my young friends, the earnest purpose of your life is to make the most of its possibilities, then be wise and adopt God's method, for it alone is sufficient to build up a perfect life.

A Wavering Witness.

REV. WASHINGTON GLADDEN, D. D.

Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ and thou shalt be saved. Acts 16:30, 31.

ONE sometimes wonders whether the answer of the prisoners really met the question in the mind of the jailer; whether the kind of salvation of which he was thinking was not a little different from that to which they pointed him. It is evident, however, that they succeeded in getting him to think of what was in their minds, and to see and feel his need of deliverance, not merely from the severities of the Roman law, which might hold him responsible for the loosening of the shackles of his prisoners, but from a worse condemnation for neglect and disobedience to a higher law.

Without, however, trying to investigate the psychological processes in the mind of this Philippian jailer, I wish to take his question, and the answer of Paul and Silas, as a convenient statement of what is generally considered to be an evangelical experience. This question and this answer have, I dare say, been used more frequently than any other sentences in the New Testament as expressing what is central and essential in the gospel of Jesus Christ.

"What must I do to be saved?" The question is supposed to be one which all human beings, aware of their true moral condition, have need to ask.

It implies that there are certain serious and perhaps fatal consequences of our own misdoing or neglect from which we can not escape without help from some higher Power. It implies the need of the intervention of an agency above ourselves to rescue us from the evil which we are bringing upon ourselves.

The question is not, "What shall I do to save myself?" It is, "What shall I do to *be* saved?" There is something that I can not do that must be done for me. Nevertheless there is something

that will not be done for me, and that I must do for myself. The question is not, "What is going to be done to save me?" It is, "What must *I do to be saved?*"

The divine intervention is necessary, but the human initiative in laying hold of the divine help and appropriating it is also necessary.

The first thing to do, therefore, in the work of evangelism is to awaken the sense of moral need which shall result in arousing men to ask this question, "What shall I do to be saved?" Conviction of sin is an old-fashioned phrase which represents a fact of experience by no means out of date.

We are sometimes told, however, that this fact of experience is becoming infrequent, almost obsolete. "There is not nearly so much conviction of sin in these days as there used to be" the old preachers tell us. "And there seems to be much less emphasis placed on this feature of the evangelical experience than once there was. The ministers do not put much stress upon it, and if they do it is resented by their hearers. People do not want to hear talk of this kind, and the pulpit is forced to take a compromising attitude."

If these things are so there is need of some serious thinking. The fact of sin has not disappeared from human nature, and if the sense of sin is less vivid there is some loss of reality in our apprehension of things. The fact of moral unworthiness is not a pleasant fact to think of, but wise men do not ignore facts because they are unpleasant. Nor has it been always true hitherto that human beings have refused to face this fact of sin when it has been fearlessly and faithfully presented to them by men whose sincerity they did not distrust. (Illustration 114.)

We are admonished that the ancient sacrifice of a humble and a contrite heart still stands, but we are also warned to beware lest we forget it, and that warning is not superfluous. We have forgotten it, and our moral teachers seem to have poor success in recalling it to our attention. Here is a social fact of great seriousness. It indicates that the entire apparatus of evangelism is out of gear. What is the matter?

One answer which is apt to be promptly made is that the failure we are considering is the fault of the new theology. That is a con-

veniently indefinite phrase: what is the new theology? Many of us are constrained to admit that our theology is new, in some of its essential parts, at any rate. A theology which has nothing new in it is like a tree with no new buds or leaves; it is not alive. "Every scribe that is instructed into the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old." He who saith, "Behold, I make all things new," may be supposed to be at work in our theology as well as in our biology.

But I confess that there are elements in what is sometimes regarded as new theology which do tend to blur the sense of moral responsibility and thus to minimize the fact of sin. I am not at all sure that these elements are all new; I seem to find traces of them in many old philosophizings. Augustine himself suggests this confusion, and many of the schoolmen fall into it bodily.

The tendency to which I refer is that exaggerated monism, which practically amounts to Pantheism; which identifies God with nature, and makes every natural operation essentially divine. Such a philosophy may try to find room for sin, but its implications reduce moral unworthiness to its lowest terms. In following its worst inclinations the soul would seem, by this theory, to be under a divine impulse. The worst that you can say about it is that it is seeking the good in a mistaken way.

It is not, however, to the prevalence of this Pantheistic philosophy that the failure of the Church to awaken the consciences of men is to be chiefly attributed. This philosophy could never stand before the onset of a convinced and positive moral purpose. The failure is really due to the feebleness and confusion of the Church itself in its handling of the great problems of social morality. If the ethical insight of the Church were clear and true upon the greater interests of the present hour, and if the Church had the courage of her convictions, we might expect to see the moral forces assuming their proper sovereignty over human consciences. But it must be admitted that the Church's dealing with practical morals for the past generation or two leaves much to be desired.

Every one knows what kind of violations of the moral law are apt to be mentioned in the ordinary pulpit teaching. The emphasis of the condemnation is sure to fall on drunkenness, profanity, Sab-

bath breaking, bad temper, evil speaking, and such like faults and vices; sometimes, also, the greater immoralities of gambling and impurity are boldly attacked. "Are not these, then, great evils?" you want to know. "Ought they not to come under the condemnation of the moral teacher?" Certainly: we can not be silent about such transgressions.

But what was the sin of the Pharisees? It was largely the sin of disproportion. They put the emphasis on lesser things and ignored the greater. They kept the Sabbath strictly, but they were extortioners and robbers. They tithed mint, and anise, and cummin, and neglected the weightier matters of the law—judgment, mercy, and faith. It was this that brought down on them the thunderous woes of the all-compassionate Christ. It was this that paralyzed their influence as religious leaders and made them blind leaders of the blind. Must we not own that we have exposed ourselves to the same condemnation? The testimony of the Church of these last generations against the environing iniquity has not been an adequate testimony. It has put a great deal of emphasis on a few things, but it has not grappled, in any resolute and heroic fashion, with the mighty iniquity which is devastating society and consuming the souls of men.

Did you read, in a late magazine, that terrible revelation of the immoralities of Chicago? The evils of drink, of prostitution, and of gambling are shown us there in all their hideousness. *But what is the motive power of all this destructive work?* Listen: (Illustration 115.)

Similar conditions prevail in other cities. And thus we are able to see how all these gross fleshly vices owe a large part of their virulence to the love of money. "The love of money is a root of all kinds of evil." It is not "*the* root"—the only root; the apostle does not say that; but it is a cause, and a most efficient cause, of all these terrible social vices. And no ethical treatment of these vices is at all adequate which does not recognize the fact that covetousness furnishes the soil in which they grow and the aliment by which they are nourished. If this principle of covetousness could be eradicated from human nature, the evils of drunkenness, and prostitution, and gambling might not wholly disappear, but they would be greatly lessened.

What a prodigious development of this passion for accumulation has the last century witnessed! The unprecedented multiplication of wealth stimulates, of course, the desire of wealth; supply creates demand; the relative importance of wealth, as compared with other objects of desire, has thus been greatly enhanced; and the effect of all these upon human character is phenomenal. Among the springs of human action the love of money has a far larger place to-day than it had a hundred years ago; among the activities of men money-getting holds a rank in these times that it never held before in human history.

We must not overstate the case. This desire of wealth is not an unmixed evil. It is one of the natural human desires, and has its part to play in the development of civilization, in the extension of the kingdom of heaven. Ruled by reason and love, it is a strong servant of human welfare. There are a great many men and women in the midst of this money-loving generation who have learned to rule it by wisdom and love, and whose characters are not hurt by it; while there are not a few who would be far better off if this natural desire had a stronger place in their lives. All these things we must not fail to see. And yet, when every due qualification has been made, we are compelled to face the fact that the average American of to-day has in his nature a much larger element of greed than could be charged upon the average American of any preceding generation; that the sin of covetousness, as compared with other sins, stands out to-day in a bad pre-eminence to which it never before attained.

The love of money furnishes, as we have seen, the motive to the purveyors of vice, and to the corrupters of government, and to the debauchers of politics; graft is its political synonym. But of the evils which infest the business world, the fraud, the extortion, the dishonesty, the deceit, the continental oppressions, the gigantic plunder of conscienceless promoters, the colossal swindling of the frenzied financiers, the cold-blooded traducers of boards of trust—of all such iniquities the love of money is the sole procuring cause. The astonishing and shameful revelations during the last two years of injustices almost incredible in the management of our railways, of breaches of trust in our great insurance companies, of revolting conditions in the great packing houses, of nefarious and flagitious

violations of law by our biggest corporations—all these things have no other explanation than the inordinate love of money. And consider well what such a state of things implies with regard to human character. Can the effect of practices so heinous upon the souls of the men who are engaged in them be otherwise than deadly? We have been wont to extenuate the personal turpitude connoted by these transactions; we have been disposed to emphasize the extent to which good men have been involved in a bad system. But the personal deterioration can not be ignored.

Here, then, we confront the stupendous fact with which the Christian Church has been called to deal during the last half century. If she is called to bear testimony against the sin of the world, this, surely, is the one sin against which she should have lifted up her voice in season and out of season. If "conviction of sin" has any meaning for this generation its cry for mercy would be extorted by the contemplation of this sin of covetousness. If the testimony of the Church should have been clear, and unequivocal, and unsparing against any class of sinners, it should have been those who were suffering their souls to be consumed by an inordinate desire for gain, and who, under the spur of this desire, were not only destroying themselves, but were filling the land with strife and desolation.

Has this been the attitude of the Christian Church in the presence of this overshadowing evil? Has this sin been singled out and smitten as the deadliest of iniquities? I am sure that none of us can claim that it has been. This is not where the emphasis of the Church's censure has been falling. It has borne witness against greed, but often in a timid and qualified way; it has not been made plain to the people of the last generations that the love of money is the one central, dominant, soul-destroying social evil. Certainly not. If you want proof consider the fact that a pretty large share of the men whose colossal greed has been exposed in the recent investigations are in the Churches. They have not found the atmosphere of the Churches uncongenial. And the great majority of them, if you should suggest to them to-day that they ought to be under conviction of sin, and to be crying out, "What must we do to be saved?" would look at you in blank amazement and wonder what might be the matter with you.

My friends, the time has come when judgment must begin at the house of God. The Church has not dealt courageously and faithfully with the great business intrusted to her. It was her business to testify, in these intense years through which we have been passing, to the deadly influence of covetousness upon the life of men and nations, and for the most part she has been a dumb witness. Thus she has greatly discredited herself; thus she has lost the power to appeal, with commanding voice, to the conscience of men. Can the Church regain this power? Most assuredly she can. All she has to do is to accept the truth herself, and shape her own life in accordance with it, and then speak it out, without wrath or doubting. (Illustration 116.)

Covetousness is not the only sin—we must not say that; but we must learn to discern its enormity and to put it, in its proper perspective, before the thoughts of men. If we could make men see how absolutely true are the words of Jesus, when He points out the deadly perils that lie in the love of money; if we could convince them of the truth of Paul's saying that covetousness is idolatry—and the most degrading of all idolatries—we might hope to arouse many consciences that have been narcotized in the poisonous atmosphere of the mart, and to hear from many a troubled soul the cry, "What shall we do to be saved?"

What answer, now, would you give if you should hear that cry from the multitude? Would it not be the same answer that the apostolic prisoners gave to the Ephesian jailer, "Believe on the Lord Jesus Christ." And I think that we could let them take these words in their very simplest sense. To the people of this generation, whose lives are being spoiled in their delirious worship of Mammon, what better thing could you say than bid them believe in Jesus Christ in a perfectly natural childlike way—believe what He says and live by it. And it is what He says about the world and the life we are living in it that they need, first of all, to believe. Nearly all the trouble and misery of this world are caused by our failure to heed what He tells us about the meaning of this life and the ways in which happiness may be found. And if the people who are beginning to be conscious that covetousness is death, and who want to be saved from it, would sit down and let Him teach them what

life means, and would believe what He tells them, *they would be saved.*

Must it not be so? If we really believe what He says about the terrible danger of letting ourselves go in the mad quest of gain; if we believe Him when He tells us that a man's life consists not in the abundance of the things which he possesses; if we believe Him when He counsels us not to be anxious about what we shall eat or drink or wherewithal we shall be clothed; if we can trust His assurance that our Heavenly Father knows what we need, and that when we have done our honest best we may safely leave ourselves in His hands; if we can take the yoke of Jesus upon us and learn of Him—not so much about the mysteries of theology as about the real meaning of life in this world; if we can let Him show us how to trust our Father in heaven, and how to treat our brethren on the earth; if by sitting at His feet and learning of Him we can come to understand how we are to get the good of life, and what is really worth while—then, O then, *we shall be saved!*

Is there any other way of salvation? I do not know of any. I have not found any one else who seemed to know a better way. I do not believe that Plato, or Macchiavelli, or Ricardo, or Karl Marx, or August Bebel can save us. The way of Jesus is, I believe, the way of salvation; and there is no other name under heaven given among men whereby we must be saved.

The Final Home-Coming.

REV. CYRUS J. KEPHART, D. D.

Let not your heart be troubled; believe in God, believe also in Me. In My Father's house are many mansions; if it were not so I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again and will receive you unto Myself; that where I am, there ye may be also.
John 14: 1-3.

It was the night before the crucifixion. Early in the evening Jesus, accompanied by ten of His chosen ones, had come across from Bethany to Jerusalem, and proceeded at once to the Upper Room, where Peter and John had already prepared the Passover supper. Together they spent the evening. One incident after another transpired, till at length Judas withdrew to finish what he had two days before bargained to do—deliver Jesus to His enemies. Jesus speaks to them of His departure, and intimates that He is to suffer a violent death. Surely it is not strange that sorrow filled their hearts. As they were reclining at the table, sad and silent, Jesus could not but know their feelings. Then He spoke the words of the text to bring to them encouragement in the midst of their sorrow.

Just what was the full effect of this statement upon them we do not know. They probably—indeed, very surely—did not understand it fully then. But I am very sure that after the crucifixion, and the resurrection, and the ascension from Olivet's summit were all over, the fuller significance of these wonderful words began to dawn upon them. And it is not difficult to believe that in after years, as upon one and another of this small group there came the burden of increasing toil and of increasing years, there came also the divine, the sublime encouragement that Jesus intended to express when He spoke to them on that last evening of "Father's house," and "many mansions," and of receiving them unto Himself.

No doubt many a time, on beautiful and star-lit nights, they one and another, from lowly cot, or from prison cell, or from Patmos cliff, tried to peer anxiously into the far-away deep-blue sky in hope of catching a vision of those fair mansions, and that with hearts of deepest longing they waited for the return of Him who said, "I will return again and receive you unto Myself."

We have this advantage over the eleven who sat with Jesus that evening, that all we have heard of "Father's house," and of "many mansions," and of His receiving unto Himself, we have heard this side of the tragedy of the cross. So that these words do not come to us preceded by the tinge of sadness and uncertainty that must have rested upon the hearts of those to whom they were first spoken. They come to us with a different background—the background lighted up by our Lord, victorious and triumphant, pointing us forward to the greater victories yet to be achieved, to greater glories yet to be realized. It is in the light of this background of glory and power that you are requested to look upon these words this morning; that you may hear in them the ring of victory gained, the notes of triumph already achieved; that you may hear in them the words of Him "that was dead and is alive for evermore;" who is Himself "the resurrection and the life." As we look upon these words in this light, what is their message to us? As they come to me they bear a threefold message of supreme encouragement.

1. They bring to us the message of an assured immortality to all who believe in Jesus Christ. Do not ask me to explain mysteries this morning. They are too many. They have crowded my pathway since my earliest childhood. Mystery of light; mystery of sound; mystery of power; mystery of life; mystery of creation; mystery of growth; mystery of beauty; mystery of love; mystery of sorrow; mystery of the blushing rose; mystery of lightning's flash; mystery, mystery, mystery all about. Mystery of immortal life I admit. If it were not so I could not believe it, because it would be so unlike everything else that touches human vision and human thought.

But do not now ask an explanation. Allow the joy of believing it; allow the joy of declaring it; allow the joy of sitting in silent meditation and looking back upon this wondrous Babe of Bethle-

hem ; that wondrous Man of Galilee ; that wondrous Teacher of the people ; that wondrous Healer of the sick ; that wondrous Man upon whom while kneeling in prayer yonder upon the mountain side there came an enshrouding white as the light ; upon whose countenance there rested a brightness dazzling as the sun ; concerning whom out of the heavens there came the message, "This is My beloved Son, in whom I am well pleased ; hear ye Him ;" that marvelous Man who, from sealed and guarded tomb, came forth in triumph, while earth trembled and rocks rent at the majesty of His step ; that marvelous Man who, stepping upon the chariot of the clouds, was carried upward to the throne of the eternal, while angels spake with assured confidence, "This Jesus, who was received up from you into heaven, shall so come in like manner as ye have seen Him going into heaven"—allow me the joy of sitting in silent meditation as I hear fall from His lips :

"In My Father's house are many mansions."

"I go to prepare a place for you."

"I will come again and receive you unto Myself."

And as I meditate my heart shouts with exultant joy, not the hopeless exclamation of the preacher of old, "Vanity of vanities ; all is vanity ;" but "Victory ! Victory ! All is victory !" (Illustration 117.)

2. These words of our Lord also bring to us the message of a place prepared for all who love Him, and await His appearance in glory. "In My Father's house," "I go to prepare a place for you." Do not ask me now to dogmatize—to locate this place,

Where lift those gold gilt towers,
Where peer those glittering minarets,
Beyond the deep, blue sky ;
Where flows the river of refreshing life ;
Where streets are lined with trees that bear
Fruits of immortal joy and peace.

Like mine, your heart has often yearned for some glimpse of that city that "lieth four-square," where beams of light ineffable fall with enrapturing sweetness upon eyes undimmed by sorrow's tear ; where music, with richness inexpressible, greets the ear attuned to heaven's delightful melodies. Ah, yes ! We all would gladly catch a glimpse. But such is not our privilege now, and we must

be content to know it is a place prepared. And as thus we reflect upon it, two conceptions come to our minds, It is a place complete and It is a place abiding.

It is a place complete, completed in its preparation, and perfect in its completeness. (Illustration 118.)

But you may inquire, "If completed how then can it be adapted to our condition? For if the defect in the house built here has its explanation in the growing conception of him who occupies it, why shall not the same be true there? In other words, if it is of the nature of the mind to advance in its conceptions here, it surely will be none the less there. Then why shall not that place, prepared as well as this, grow old at length, and heaven itself lose half its glory by losing all its mystery?" A most proper question indeed, the answer to which is that adaptation to this very characteristic of the human mind must of necessity be an element in the perfectness, the completion of that place prepared. And here it may be is the explanation of the fact that this prepared place is presented to us under so many and so variously different forms. Now it is a kingdom; then it is "Father's house" that enlarges to "many mansions;" then it is a "new heaven and a new earth;" then it is "a sea of glass like unto crystal;" then it is a city with streets of gold and walls of jasper—thus indicating, perhaps, that the preparation consists not only in the manner of its construction, the plan of its arrangement, but in its present and eternal adaptation to those who are to be its inhabitants.

But quite surely that which will give to this home of the blessed its supreme interest to that unnumbered multitude whom John saw in his rapturous vision yonder upon Patmos' bleak shore is not the magnificence of its structure; not even the house of "many mansions," but that which by Jesus is mentioned somewhat incidentally, as it seems, "That where I am there ye may be also." After all, buildings have but little to do with making homes. Go throughout your city, throughout our land, and as you go pause before the elegant structures that are evidences of wealth and refinement of taste—but yet all too often the places that only serve to hide a skeleton of departed love.

While many of them are the abode of peace and happiness, by far too often they serve but to cover over jealousy, estrangement,

and domestic ruin. A house is not always a home. Look in, too, upon the lowly cottages. Here, too—ah! so often—you will find the same ghastly cadaver of love long dead. But, thank God! here, quite as often as in the home of luxury, sometimes it seems more often you will find dwelling the white-winged dove of peace and pleasure. (Illustration 119.)

It is not the dwelling place, be it mansion or cottage, that gives to the home its chief attraction, but rather they who call it home. And so we may well conclude that the chief attraction and preparation of "Father's house" that will make it home indeed to all who enter there is the presence of Him who, by the nail-pierced hands of His infinite love, lifts every one who believes in Him,

Out of the gloom and the shadow,
Out of the darkness of sin,
Out of the sad desolation,
Out of the things that have been,
Into the sunlight of glory,
Into the pathway of peace,
Into the arms of the Father,
Into His bosom of bliss.

And this place abides. Earth builds but for the moments, but God builds for the unmeasured eternities. Men have erected some structures that have seemed for ages determined to defy the ravages of all the elements. But even they have long since begun to look old, and the marks of decay and dissolution are upon them.

But in that land where the ages know no numbering, where there is no sun to rise, no moon to set, no stars to fade away in the growing twilight, where they need no light of sun, nor moon, nor stars, but "the lamp thereof is the Lamb," there is no mark of decay, but upon all things seen or known there beams the freshness of perpetual morn, and the strength of eternal youth.

Who can express the joy it will be, in the vigor of eternal youth, in the confidence of eternal deliverance, to plant one's feet upon those hilltops of eternal felicity, and, as with the voice of an archangel, shout till the corridors of glory shall resound, Victory! I am safe! And forever!

3. These words of our Master bear to us the message of a personal and glorious reception to this home of the soul by Him who loved us and gave Himself for us.

"If I go away I will come again and will receive you unto Myself." Again, I must say, Do not hamper with demands for something more definite. Do not demand the impossible—the pushing back of the clouds and the clearing away of the mists that now enshroud us. "The secret things belong unto God." You would ask, "When?" But the only answer is the echo of your asking. "It is not for you to know the times or seasons which the Father hath set within His own authority." But this we know, "I will come again and will receive you unto Myself." This time His coming shall not be with the marks of His glory laid aside; this time not by the way of hunger, and weariness, and cross, and tomb; but this time in all His glory; this time "with the voice of the archangel and with the trump of God;" this time speaking in power to the unnumbered multitudes sleeping in ocean's bosom or in earth's dark charnel house; speaking as well to those "who are alive and remain,"

"Come ye blessed of My Father; inherit the kingdom prepared for you. I have come, according to My word, to receive you unto Myself, that where I am there ye may be also." The final, grand, home-coming reception; to go in, to go out no more forever. "I will receive you." "I will receive you unto Myself." "That where I am there ye may be also."

Have you tried to view that scene? Gaze upon it in vision for a few moments. As I look I see first the long line of patriarchs and prophets of the ages long past. Men and women who, in the days of dimmest light, walked in the light that was given them, and, journeying onward through years of toil, blazed out the way of salvation, and left to those who should come after them a heritage of manly heroism and devotion that causes them to stand out as worthy of all honor for what they did. They will join in this grand procession.

Look again, and there you see the apostles and the early martyrs, "who counted not their lives dear unto themselves," but living nobly, manfully, devotedly transmitted to those who succeeded them a legacy of Christlike self-sacrifice that gave new life, and strength, and purpose to the ages yet to be. They, too, will join this company.

Look again, for now come into view those who, in the days of their strong crying and tears, hidden away in mountain fastnesses

or prison cells, against the edicts of those who should have been their instructors and their most trusted helpers, pursued like wild beasts, hunted like the partridge upon the heath, yet always true to the truth that God had given them, through the ages of darkness imposed by ecclesiastical bigotry, preserved and handed down to us the Holy Bible, this charter of our privileges, this message of our salvation through Jesus Christ. Among them are the Waldenses, the martyrs of the Inquisition, the early Moravians; there are Wycliffe, and Huss, and Luther, and Melancthon—mighty heroes in the days of battle. They, too, are in this great procession.

Look again, and in that mighty throng of the blood-washed are the multiplied thousands of those of our own days, those of our own associates, who have fought the good fight, who have finished the course, who have kept the faith. With palms in their hands they, too, shout with glad acclaim, "Salvation to our God, who sitteth on the throne, and to the Lamb!" See the saints of the Church, whose toil has made possible the blessings that have crowded your pathway and mine. There are mothers, their faces no longer furrowed with the plowshare of sorrow; fathers no longer bending under the burden of multiplied years of service; brothers and sisters long since gone from us now joining the congregated assembly of the redeemed; little children from whose cheeks has never yet been brushed the bloom of childhood; and—blessing, joy, triumph indescribable!—to you, to me, to every one that has trusted and obeyed Him who lived as never man lived, who spake as never man spake; to us as well is extended the inestimable privilege of joining in this innumerable company as in one grand triumph of praise we all ascribe, "Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might be unto God for ever and ever!" And thus we rise to "meet the Lord in the air; and so shall we ever be with the Lord," welcomed home to courts of glory—to the spirit-thronged corridors of eternal life.

"Home at last on heavenly mountains,
Saved by faith to enter in;
Saved by life's fair flowing fountains,
Saved from earthly taint and sin,

Home, sweet home, our home forever!
All our pilgrim journey past!
Welcomed home to wander never,
Saved through Jesus, home at last!"

Appreciation.

REV. WILLIAM A. SCHRUFF.

So they made Him a supper there. John 12:2.

THE "they" of the text has no expressed antecedent. The question arises, Who were the "they" that arranged a supper for Jesus? It has received various answers. Some say that the brother and sisters—Lazarus, Martha, and Mary—arranged the affair; others that Simon the leper gave the supper in his house in honor of Jesus; but the view that the inhabitants of the village of Bethany were responsible for the movement to express their appreciation of Jesus by getting up a supper needs only to be mentioned to be acceded to.

I. JESUS AT THIS TIME WAS THE BEST-HATED MAN IN ALL JERUSALEM. The ruling classes in Jerusalem were ready to pour the vials of their wrath over Jesus. The Pharisees hated Him because He paid no attention to the traditions; the Sadducees, because He imperiled their power over the people; the chief priests, because He attacked their personal interests. The expressed views of Jesus certainly tended to a reformation, even if He can not be called a reformer in the strict sense of the word. The enemies of Jesus saw the tendency of the movement instigated by Jesus, and He thus became a thorn in their flesh. Had He not cleansed the temple, driven out the dealers in animals to be used for sacrifice, turned over the tables of the money-changers and compelled them to leave the sacred precincts? Had He not thereby endangered their income from the rents that these dealers paid, rents taken from space that belonged to the Gentiles? He had dared to interfere with their graft, and because He had touched them in their tenderest spot—their pocketbook—they hated Him.

Further, He had performed a most notable miracle: the resurrection of Lazarus. Deny it they could not; for Lazarus, living

and well, was residing in Bethany, on the eastern slope of Mt. Olive. The people were making pilgrimages to Bethany to see Lazarus, making inquiries about Jesus, and the teaching of Jesus was thus gaining an ascendancy over the people which endangered the power of the rulers. This could never be; so it was purposed to kill Lazarus, the living witness of the power of Jesus, and Jesus Himself as the Author of the miracle and the center of the movement endangering their supremacy. Order had been given that any one knowing of the whereabouts of Jesus should inform the authorities, and His arrest would follow.

II. JESUS WAS THE BEST-LOVED MAN IN ALL BETHANY. The greatest miracle of Jesus was performed in Bethany. Bethany to the end of time will have an interest for the followers of Jesus. Christian tourists visit the so-called tomb of Lazarus and view the ruins of the houses of Martha and Mary and Simon the leper. Here in Bethany lived some of the most intimate friends of Jesus: Simon the leper, who had probably been cured of leprosy; Lazarus, Martha, Mary, the unknown man who put his ass at the disposal of Jesus for His triumphal entry into Jerusalem, and numbers of others who had learned to know and love Jesus. In their hearts He had a home. They treasured His words and were ready to honor Him. In harmony with Oriental custom their appreciation of Jesus found expression in a supper. It was held in the house of Simon the leper because, very probably, his house had the largest room for holding such a supper. It is assumed that everybody in the village contributed and that every one was present. The guests of honor were Jesus, Simon the leper, and Lazarus. Martha appears in her usual rôle as attending to the comfort of the guests. Mary during the progress of the feast poured spikenard over His head and feet, and anointed Him for His burial. The whole feast in its inception and carrying out was a daring answer to the hate of the ruling classes and a defying of their authority. Their love, gratitude, and appreciation of Jesus manifested itself in this way.

III. OUR SLACKNESS IN THE EXPRESSION OF APPRECIATION. With nothing are we more chary than with the expression of appreciation to another deserving of it. It rarely occurs in the home. That pseudo-appreciation consisting in conventional com-

pliments abounds. There is a certain hollowness about them which allows their ready detection. In the widening circles from the home—in business life, in professional life, in fact in all walks of life—there is the same lack of expression of appreciation. (Illustration 120.)

Several reasons can be assigned why we are so reticent in this matter. Procrastination can be mentioned as one. Then we know each other too well. The imperfections, failings, and shortcomings overshadow the excellencies of character. Every pot of ointment seems somehow to contain a fly which vitiates all the ointment. Then we are prone to criticise and find fault, and would rather nag than express appreciation. We wait until death calls our loved ones and friends, then we are lavish in the bestowment of praise and the expression of appreciation. As fine a man as ever by God's grace walked this earth was unhappily mated, his wife being of a very jealous disposition. Death removed him out of a prosperous business career and successful Church activities. Then she realized what she had had and what she lost. She became lavish in praise of the deceased and a regular visitant of the cemetery to take care of the grave and place flowers upon it. Had she only given him the flowers while he was still with her to gladden his heart! (Illustration 121.)

IV. THIS EXPRESSION OF APPRECIATION CAME AT AN APPROPRIATE TIME IN THE LIFE OF JESUS. Had these Bethany friends only waited a few days, it would have been too late. This expression of love on the part of His friends was especially grateful to Jesus in view of what was before. It certainly soothed His spirit and brought the gratification of knowing that there were at least some that understood and loved Him. When downcast and in trouble, how pleasant is a word of appreciation! We ought not to be so chary in bestowing it, for there comes a time when it is too late. The German poet Friedrich Freiligrath sings:

O lieb, so lang du lieben kannst!
 O lieb, so lang du lieben magst!
 Die Stunde kommt, die Stunde kommt!
 Wo du an Gräbern weinst und klagst!

The Test of Truth.

REV. F. T. TAGG.

Prove all things; hold fast that which is good. 1 Thess. 5:21.

THE religion of Jesus Christ invites the closest investigation and examination. It does not eschew nor condemn honest doubt. It encourages and commends the questioning mind which seeks to convince itself by feeling the nail-prints and the spear-wounds, though it promises a richer blessing to the faith of real Christian experience than to the certitudes of mere material testimony. When doubt is judgment held in suspense, awaiting satisfactory evidence, it becomes a means of grace. To doubt is not to sin, is not to deny, is not an evidence of skepticism or unbelief. Doubt may question the truth of a statement or the credibility of testimony; not to deny it, nor to disprove it, but to confirm it, in order to hold more firmly to what is true. To deny a thing because we doubt it is not only unfair, but unwise and unmanly. When doubt ripens into investigation, and investigation flowers out into definite knowledge, then knowledge leads to conviction and to an abiding and satisfying assurance of truth.

Reason has to do with the rational faculties. Reason is man's highest and noblest endowment. It approaches every proposition with a view to a fair and dispassionate examination of its claims, its credibility, and its value. It separates one fact from another by a process of analysis, and then unites them by a system of induction into an orderly arrangement, making one fact support another until the truth becomes clear. God demands this much. The Christian is admonished to have a reason for his hope. The divine indictment of ancient Israel was that "My people will not consider." Every man is under obligation to inquire honestly and diligently into the claims of his religion. He fails at his peril.

He may doubt, but he dare not deny until he has made an honest and unbiased investigation of the evidence upon which it rests. He must reach just and well-supported conclusions.

A man may doubt the existence of God, but he must not deny the doctrine until he has made it absolutely clear to himself that his denial is upon safe and rational testimony. And further, he must convince himself that his doubt will not involve him in greater contradictions and more inexplicable mysteries. To doubt in order that reason may exercise itself to its fullest limit is to honor God and rightly to use the noblest attribute of man. To deny upon slender evidence is to register the evidence of imbecility and folly, or of egotism and presumption. (Illustration 122.)

A sound education disciplines the intellect for the discovery of truth and for its application to the proper regulation of life. True education teaches us how to think and what to think. It enables us to discern between the wise and the unwise, between good and evil, between what tends to true and noble sentiments, and that which tends to degradation and ruin.

To store the mind with facts may make a man a cyclopedia and a nuisance. To seek knowledge for its wise application to the problems of life, to the construction of a noble character, and to a fruitful career is to make man Christlike and divine. The mind is the noblest gift of God. This imponderable, inexplicable, peerless, unresting, infinite something that dwells within him raises him to unmeasured heights above the life around him, and allies him with angels and seraphs and God. It is this something which makes all character, plants all republics, founds all civilizations, writes all books, fights all battles, and applies the touch of life to all the material forces of nature. It is this something which loves and hates, wills and acts; a something of infinite application, adaptability, and value. It is this something which God has committed to man to enable him to reach forward and upward into the ultimate things of His kingdom.

This alert, discriminating, investigating faculty, with its powers of abstraction, reflection, and observation, is to be engaged in and applied to all moral and religious questions. The gospel nowhere demands a blind, unquestioning faith. That is the gra-

tuitous assumption of skeptics and infidels. They falsely assert that religion is founded on ignorance and tradition. Yet the very word which he believes, accepts, and lives by solemnly charges him to "prove all things;" to satisfy his mind, his heart, and his conscience as a preliminary to his faith. He is never to infer from slender premises, nor to conjecture from unsatisfactory testimony. To prove means to test by experiment, to ascertain upon trustworthy evidence, or to demonstrate by irrefutable logic. A man whom God has endowed with thought-power and to whom He has given opportunity and facility for its unlimited exercise, depreciates himself and dishonors God by accepting any doctrine, however wise or wholesome, without a clear and honest investigation of its truth and merits. Even the psalmist in his day invited men "to taste and see that the Lord is good."

Sincerity is a noble virtue. A man can not be a true Christian without an honest, ingenuous, unaffected spirit. But a man may sincerely believe a falsehood. He may be perfectly honest and yet be the victim of a vicious doctrine. Sincerity can not save him from the consequences of a false faith or a delusive hope. He may administer deadly poison to his sick child in mistake for a remedial agency, but the sincerity of his motive will not prevent the fatality of his mistake. A man must not only be sincere, he must be right. Sincerity and truth are the basis of religion, as of every virtue. A man must be sincere in his belief, but he must believe what is true, and he must discover truth by examination, experiment, and testimony.

Reasoning disciplines the mind and enables it to apply satisfactory tests to the affairs of life. How else could we separate romance from reality, or sophistry from sound argument. The supreme purpose and utility of the reasoning faculties is in discovering what is wise and useful and true, and applying it to the regulation and conduct of life.

Now, to what can a trained intellect apply itself with greater interest and with the prospect of more important results than to religion? This, if it is anything at all, is the most engaging subject that can arrest the attention of the human mind. It embodies man's interests in two worlds. Its principles apply equally to time and to eternity. Religion interprets God to the soul, out-

lines the duty of man, and then prepares him to do it. (Illustration 123.)

It is so fitted to human nature that it is best adapted to any walk or condition of life in which man may be found. It is adapted to the intellect—because its spirit harmonizes perfectly with that of true philosophy, because it demands a free inquiry into all its claims, because it makes a place for the discovery and the application of truth, because it answers questions of supreme importance which nature can not answer, and because it is so communicated as to be adapted to every human mind.

It is equally adapted to our moral conditions and needs, because it clearly reveals the origin, the nature, and the results of evil; because it provides an adequate remedy for all forms of immorality, and removes the incubus of sensuality and low vice, and points with unerring finger to the path of innocence and virtue.

It is best adapted to our physical nature in that it prescribes rules for labor and rest, for food and raiment, for habit and habitat, that have never been improved upon by statute or scholarship. Its laws of temperance and chastity, of activity and repose are at this day perfect rules of physical virtue.

Its spirit of forbearance and charity, of brotherhood and fraternity, of prayer and service, of obedience to law and subjection to authority, of sympathy and beneficence as its answer to every cry of need, adapt it perfectly to all organized forms of society. It is the supreme thing. It is more than creed, however orthodox; more than ritual, however impressive; more than profession, however consistent; more than service, however useful. It is God manifest in the flesh. It is Christ in man, the hope of glory. It is the Holy Ghost working Himself out in human acts and thoughts, and producing a reincarnation of divine life and character. (Illustration 124.)

Notwithstanding all the hostility that religion has excited, Jesus speaks to-day in languages more numerous, in tongues more eloquent, and to nations more populous than ever before. He marshals soldiers that shrink from no conflict and who rise triumphant over every foe. He is shaking down old philosophical systems that exalt themselves against God. The steam press groans under the rush of multiplying Scriptures, and the steam

horse groans under the burden of increasing charities. Jesus emancipates the slave, He civilizes the lawless, refines literature, inspires poetry and music, and sends forth art and science—not as luxuries for kings' palaces, but as the prophets of God—to make the earth bud and blossom as the rose. "He gives a divine breadth and energy to the civilizations that bear His name, elevating savage races into Christianized States, repeating glorious Pentecosts in the bosom of hoary paganisms," and ever increases the circles of light He has created until they shall meet at last in a universal illumination.

This is the religion we preach and whose claims we ask men to test and to accept. We demand that men "shall taste and see that the Lord is good." It is a religion that satisfies every man who will give it an honest trial; and when it is once fully accepted, moves the enraptured soul to the adoring litany: "Blessed be the God and Father of our Lord Jesus Christ, who hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead, to an inheritance which is incorruptible and undefiled and that fadeth not away."

Your attention is now directed to the glorious privilege of my text, "*Prove all things.*" That is the fairest proposition that can be offered to man. Any system that limits inquiry paralyzes thought. Whatever contributes to intellectual thralldom, whether in the Church or out of it, is not of God. An unchained Bible is synonymous with an emancipated humanity. Freedom of thought is ordained of God. From the days of Lactantius and Lucretius men have demanded the right to look into the multi-form problems of life from their own point of view. When such liberty was denied there followed tyranny and oppression, or restlessness and revolution. In the Middle Ages the repressive influences were followed by the revival of letters, the increase of knowledge, the extension of schools, ending at last in the Protestant reaction and Reformation. Magna Charta and the Declaration of Independence were born out of the repression of liberty. To prohibit free inquiry is to lay the foundation for revolution.

The Christian has a free range and a wide field, but he must yield to certain exacting rules in his inquiry; but this is an in-

flexible regulation of inquiry in any department of investigation. No man can afford to yield himself in facile abandonment to prevailing winds of doctrine, so characteristic of much of modern theologic and scientific thought. A man must hold to fundamental truth in every storm of unbelief. Theologians may dabble in science to their hurt, and scientists often assail religion to their shame.

All truth must ultimately prove harmonious. To set one truth in opposition to another is like turning different divisions of the same army against each other.

Pilate's question, "What is truth?" is always a legitimate inquiry. Not specially what is the latest conclusion in science, criticism, psychology, or philosophy. Opinions are valuable only as they are feeling after truth. Conclusions are important only to the extent that they stand for irrevocable truth. When two known truths appear to contradict each other the wise man will not reject either; he will look for the connecting link. There is truth in science, in philosophy, and in criticism; but when we can not reconcile one with the other it is far wiser to consider our limitations, and wait, rather than jump to hasty conclusions.

Freedom of thought is an inalienable possession, involved in the very nature of man, and becoming more pronounced as the problems he has to meet deepen in their significance. Individual responsibility is an essential doctrine and an irrevocable fact, and this demands the largest liberty in personal inquiry. Every man must give an account of himself unto God. We dare not follow in the footsteps of any other. Milton determined "to swear by no master, however high in repute." We are not at liberty to accept second-hand testimony, however plausible. Men who can think are bound to think. They must recognize their limitations and restrictions, but the mind must have a free range.

There are postulates or first truths as enduring as eternity; elementary principles in morals and religion as irrevocable as the laws of nature. To ignore these is to plunge into a fathomless, shoreless ocean without helm or compass, direction or object. We may call these propositions, intuitions, primary truths, or what not; but they stand as inflexible postulates without which it is impossible to reach rational conclusions. Every algebraic equa-

tion must begin with the recognized and familiar *x*. The known must precede the unknown.

The first words in the Bible are, "In the beginning God." But who by searching can find God? We may reason back from effect to cause, but there is no antecedent fact known by which we can establish the being of God. Moses accepted the existence of God as an unquestioned postulate, and then built upon it a system that no subsequent investigation has been able materially to change. Deny this, and it is impossible to account for the universal order of nature, or for the providential history of the Jewish or the Christian Church. The thought-realm is not an arena in which intellectual athletes contest for the oak-leaf of a clever syllogism. Rather it should be the garden of God to discover the luscious fruits and the fragrant flowers of His limitless kingdom. The search must not be for plausible probabilities, but for the logic of life.

Freedom of thought is a sacred trust and involves a fearful accountability. To abuse it by resorting to evasion, subterfuge, casuistry, for the sake of fine distinctions, is not investigation, but bush-whacking. The power to know and the freedom to choose involve the duty to hold fast to what is good. To know what is right and to do what is wrong is the vilest prostitution of a sacred trust. The Christian makes a thoughtful and intelligent choice and follows what is wise and good, and out of it comes a Christlike character and a holy life. To achieve a life of virtue, truth, and fruitfulness is the most important task that God has committed to man. It constitutes a rank within itself, becomes an invaluable individual possession, and a priceless asset to the body politic. It exercises a far greater power than wealth, and secures all the honor, without the jealousy of fame. It is the salt of the earth and never loses its savor. It is human nature in the process of incarnating the gospel of the Son of God. It is the conscience of society and the only safe motive power of the State. The strength, the progress, the civilization of the nations rest wholly upon individual character. The foundations of civil security, wise laws, noble institutions, just governments, human liberty,—all grow out of it. Our character determines the value of our words and acts, our fruitfulness and our lives.

And our character, when it is evolved under the direction of the Spirit of God until it bears the seal of the kingdom of Christ, becomes the final and unanswerable argument of Christianity. Skepticism can never find an argument to confute a righteous life.

“This is an arch like strong foundation
To support the incumbent weight of absolute,
complete conviction:
Here the more we press, we stand more firm,
Who most examine, most believe.”

Breaking the Line of Inheritance.

REV. DWIGHT M. PRATT, D. D.

Knowing that ye were redeemed, not with corruptible things, with silver and gold, from your vain manner of life handed down from your fathers, but with precious blood . . . even the blood of Christ. 1 Peter 1:18, 19.

THE thing that impresses us instantly and with tremendous force in reading this verse is the power of inheritance. The life we live is not one we chose or originated for ourselves, but one that was handed down to us from the fathers. The moment we are born we are in an atmosphere—an environment—for which we are not responsible and which we are impotent to change. Money can not purchase our escape from this inheritance, for it is in the blood, in our very tastes and temperament and tendencies. It constitutes our very life; it is what we are, and we can escape from it only by escaping from ourselves.

If by a favoring providence our fathers were what they should have been, then our inheritance is our good fortune, and we begin life equipped with good influences and instruction. But the apostle was living in a pagan empire and an age in which true religion was practically unknown. Tradition in this case meant false customs, false beliefs, false manner of life. To be born to such an heritage was like being born in a prison from which there was no escape. And from such an inheritance, says the apostle, there is no earthly power that can ransom us, for we are not redeemed from the vain life handed down from our fathers by such corruptible things as silver and gold. Viewed from the standpoint of nature alone, each generation and each individual is born to an inescapable inheritance. And this is why a purely naturalistic science inevitably teaches fatalism. There are men of eminence in the scientific world who declare that the destiny of every human being is

fixed by the inherited character of the germ-cell from which he springs. Such scientists hold that "a man's character is the outcome of his past ancestry, as inevitably as the Alpine torrent is a resultant of the glacier above."

In spite of the doctrine of free-will there is much to confirm this view. Can a man ever change the environment by which he himself has been made? Unless he can, then there is little hope for human progress and the world's betterment. This is the problem that confronts every parent, every educator, every statesman, every teacher of religion, and every individual man himself. (Illustration 125.)

Even under the most favorable conditions, though endowed with surpassing originality and genius, a man is the product of his age and inheritance, or, as an eminent writer has said, a man begins his education a hundred years before he is born. Brander Matthews, so well known and gifted as a student of literature, has recently shown how impossible it is for any man, however great his genius, to emancipate himself from himself, and from his inheritance, and interpret life in terms of another nationality or race. He says: "Even though a writer is handling a theme remote from his own experience, he is still painting his own epoch and expressing his own race, although he may not be aware of it. No man can step off his own shadow, whatever ineffectual effort he may make. However violently he seeks to escape, he is held fast by his heredity and his environment."

He illustrates this from the writings of so pre-eminent a genius as Shakespeare, who was probably as original and cosmopolitan a man as the world has ever known. "'Hamlet,'" he says, "is a tale of Denmark, 'Romeo and Juliet' a tale of Italy, 'Julius Cæsar' a tale of ancient Rome; but Shakespeare himself was an Elizabethan Englishman, and these tragic masterpieces of his were produced on English soil, and were possible only on English soil and in the sceptered isle set in silver sea in the spacious days of the Virgin Queen." In like manner "Racine borrowed his stories from Euripides, and he persuaded himself that he had been able to make Greek drama live again; but his 'Phedre' and 'Andromaque' are French none the less, and are stamped with the date of the seventeenth century."

It is this indelible effect of tradition and inheritance upon us that made Comte, the French philosopher, say that "humanity is always made up of more dead than living," by which he means that in our lives countless other former lives are finding expression, and that there is no such possible thing as a purely independent and individual existence. We may be individual to the extent as having, as conscious moral beings, individual responsibilities and duties, but we are not individual in the sense of being alone and of having independent and self-derived personalities. If there is to be any change, or betterment, or progress in the current of the world's life, it must be through a decided change in the line of one's inherited characteristics, if those characteristics are wrong or defective. How can we lift ourselves above ourselves, or out of ourselves, so as to give our children something better than we ourselves possess or are? How can we stop handing down to them the vain manner of life handed down to us? This is a question every man is compelled to answer who would make the world better, and leave to those who come after a heritage of opportunity and blessing.

Redemption means a complete break in the current of the world's life, if that current is wrong; a complete break with the past, if the past is unfortunate; a complete stoppage in the line of one's inheritance, if the inheritance is evil or defective. We are not ransomed from the vain life handed down from the fathers by silver and gold, but by a power that changes the very nature and quality of our innermost being.

As far as I know, there has been but one person in human history who has been able to emancipate himself completely from his age, and, in his own resources and strength, set the currents of the world's life flowing in opposite directions. Jesus was a Jew, inheriting the Jewish nature, tastes, and temperaments, and trained in the customs and beliefs of His race. His horizon was Jewish and the very qualities of His innermost life. There were many things in His racial inheritance that He did not need to change. The purest conception of God, the noblest ideals of family life, the spiritual conceptions of worship and religion were the highest ever given, so high that only a few of His race had ever interpreted the depth and richness of their spirituality. As a Jew Jesus came into the noblest inheritance possible at that age of the world,

but the wonder of His life is that He was more than a Jew. He was a cosmopolitan, a representative of all humanity, and He was great enough to lift Himself above His environment and emancipate Himself from inherited limitations and give the world something absolutely new and original. He looked through other than Jewish eyes. He even ran counter to the customs, beliefs, and traditions of His race. He reversed the currents of history and religion in His own nation. He gave new interpretations to the law, new conceptions of worship, new ideals of character and brotherhood. He was the first person in Jewish history to make a complete break with tradition, training, and inheritance.

Other men have been emancipators, reformers, leaders, but never in their own name and strength. Luther changed the currents of the world's life, but the truth by which he brought about the great Reformation was *borrowed* truth. He did not originate the doctrine of justification by faith; any more than the Pilgrim Fathers originated the civil principle of democracy. Christianity, with its emancipating power, lay back of both these great movements, as it has given birth to the other redeeming processes of modern history. But Christ did not borrow; He originated. We can not trace His ideas to other men and account for them along the line of tradition. He did, indeed, inherit the law and the teaching of the poets and prophets of His race. He was saturated with these teachings until the Jewish Scriptures were a very part of His intellectual and spiritual make-up. All the religious ideas and ideals of His race reappeared in Him, and in this sense He was a true Jew, but He was not in bondage to His inheritance. He lifted the law to a spiritual plane of which Moses never dreamed. He emancipated Himself from the racial limitations of the nation's great poets and seers, and it was because He ran counter to the teachings and traditions of His race that His own nation rejected Him. He broke with the past. He reversed doctrines, and customs, and beliefs that had been in vogue a thousand or two thousand years. He turned the currents of the world's life into new channels, or, to be more accurate, He turned new currents of life into the world's old channels, actually creating new conditions, new character, and a new race of men.

This is the marvel of Christ's life. This absolutely sets Him

apart and distinguishes Him from all other men. This gives to Him a quality, a nature, a power which other men do not possess, and this is why He is able to do for us what no other teacher, or master, or reformer has ever done. This is why His atoning work becomes so absolutely unique, and redemptive, and reconstructive in the life of a believing man or a believing nation. This is what the apostle means when he says that we can not get out of our prison house of inherited qualities and beliefs, can not emancipate ourselves from the life handed down to us from past generations by any power of our own. We are not redeemed, He says, from tradition, from inheritance, from environment, from the life and teaching of our fathers, by silver and gold, but only by the sacrificial love and redeeming grace of the Lord Jesus, as of a lamb without blemish and without spot.

Here we come to the miracle of Christ's life, to the simplest, most apparent, and beautiful fact of our religion. As regards character and inheritance, Jesus can do the seemingly impossible. He can reverse the downward course of a man or a nation, and make progress and redemption possible. He can do what no other power on earth can do, and what money can not do. Money can buy education and a complete change of physical environment. It can take us out of hovels and put us into palaces of luxury and beauty; it can enlarge our horizon and make it possible, by travel, to come into touch with all peoples and all lands; it can purchase the culture of the college and university, but it can not buy our emancipation from our inherited defects or limitations, nor put within us new moral tendencies and tastes, or new affinities of soul and spirit. In fact, without some higher power to renew and transform the innermost quality of our being, this outward abundance easily becomes an additional means of degradation, and instead of helping the process of emancipation, becomes ultimately the means of a still more debasing enslavement. Not by silver and gold are we redeemed from the life handed down to us from the fathers.

All this makes evident the place that Christ and Christianity should hold in our interest and affection. The power that makes possible our personal improvement, that holds the key to our family security and growth, to our national permanence and prosperity, and to the world's unity and progress lies hidden in the heart of our

religion. This is the power the great bulk of people seem to miss, and so the world moves on in the old ruts, and progress is everywhere slow or wanting altogether. We must not mistake the marvelous material improvements of our age for the real thing itself. They are the products of a still higher life. They spring from mental alertness, inquisitiveness, inventiveness that is itself the fruit of the growing spiritual emancipation of the race. It is this spiritual emancipation which is back of all human progress, and toward which we should ever be aiming with all the enthusiasm and energy of our being. This is the power to which the apostle refers when he speaks of the blood of Christ, and says that what money can not do Jesus does by His outpoured life and love.

The Christians of this Western world are hoping to-day for the speedy redemption of China. Wonderful changes are taking place in that Oriental empire. The arts and appliances of Western civilization are being introduced into that awakening land with marvelous rapidity. But while telephones, and railroads, and electric lights, and autos, and airships may change the outward customs of centuries, they can not change the beliefs, and character, and qualities, and racial tendencies that have been wrought into the Chinese nature by four thousand years of inherited tastes and traditions. Nothing on the outside can touch and change this deeper and inner life. But what silver and gold and the arts and industries can not do, Christ has done and is doing with every passing day; and the redeemed moral life of hundreds and thousands of these Orientals is proving the unity and spiritual kinship of mankind and the cosmopolitan nature of the gospel. Christ is just as suited to the Chinaman as to the Anglo-Saxon, for in either case He redeems with equal ease those who become His disciples from the vain manner of life handed down to them from their fathers.

Recently a large Japanese Commission visited America to study the characteristics and achievements of our Western civilization, and find out, if possible, the secret of our national life, of its marvelous progress and power. They were talented men, representing the keenest intellect and the most penetrating discernment of that new-born and wide-awake empire. Some of them were Christian men; some of them still devotees of their old-time heathen faith, but all of them keen observers of our customs and religion. The

men in our civil life who had charge of the entertainment of these distinguished guests showed them our arts, and industries, and the wonders of our material civilization on week-days, and then on Sundays entertained them with banquets, and social functions, and sight-seeing, some of which had to do with the shady side of our Western life. Instead of taking them to some of our noblest churches, where they might worship God and discern the spirit and power of our religion, and come into touch with the real heart of our national life, they rushed them about in the realm of the secular, and sordid, and superficial. No wonder they were disgusted and disappointed. The very thing they most hoped to see was the very thing from which they were excluded.

Every worthy American has occasion to blush with shame at the stupidity and paganism of our public officials who had this Commission in charge, and who had so little appreciation of their intelligence and dignity, and of the sanctity of the Sabbath, as to inflict them with irreverence and irreligion, when they had hoped to come in touch with our noblest and most representative Christian faith and life. They knew that our religion was back of our national greatness, and to see the source of this greatness was the object for which they came. To treat such men as children, needing to be amused, and to make the Lord's Day one of sacrilegious pleasure was an insult to their intelligence and a pathetic reflection on the quality of our official life. Are we, as a people, forgetting our spiritual heritage and the things that have made us great? Are we trying to build our homes and our national prosperity on the corruptible things that can not redeem?

It takes something mightier than wealth, and machinery, and human power to change our natures and emancipate us from the sins and defects that may have been handed down from former generations, and that make change and progress impossible for ourselves and our children. The wonder of the gospel is that it has this transforming power. (Illustrations 126 and 127.)

We may not be able to fathom the mystery of the redemptive process, but of this we may be sure, it reverses the course of nature, changes the heart, renews the life, breaks the power of an evil inheritance, overcomes environment, vitalizes the soul with love of

God, and thus works in human character a miracle as great as that of raising the dead.

“We are not redeemed by corruptible things, as silver and gold, from the vain manner of life, handed down from the fathers, but with precious blood, as of a lamb without blemish and without spot—even the blood of Christ.”

The Misunderstood Christ.

REV. JOHN CLARK HILL, D. D.

*Have I been so long time with you, and dost thou not know Me,
Philip? John 14:9.*

THIS was Christ's answer to the ignorant prayer of a dull disciple. Philip ought to have known better than to have offered such a prayer, which, however devout in form or tone, indicated the fact that after the long intimacy with Christ he had misunderstood Him.

Christ was misunderstood! This was not the only incident that shows this. In fact, one says, "The Gospels are full of evidence of how little the apostles understood of the life they were allowed to share." This is recorded for our admonition. It is a fact of comparatively little importance, in the great essentials of the gospel, that Philip and the rest were dull and slow of heart to understand, but it is of transcendent importance that we should see that this question that Christ addressed to Philip is also addressed to each one of us. Let us, every one of us, put our own name into Christ's words.

Are we any different from them? They were foolish, slow, sluggish, dull, blundering—Christ Himself really uses these terms in reference to them; would He, could He, use any others in reference to us? He has the same interest in His disciples who are now on earth as He had then. Surely He has! Then let us ask ourselves whether or not He may be surprised at our ignorance or dullness in comprehension, our sloth in faith, and our formality in worship, and our slackness in service. Jesus was disappointed—hurt! The same is true to-day!

No, no, of course we do not feel like confessing our ignorance; we don't like to acknowledge that we are foolish and slow of heart to understand all that is written so plainly in the Word—of course not. The very fact that we are willing and perhaps a little glad

to call those disciples stupid and slow is evidence that we feel that we are superior to them and would scorn to be so ignorant. But are we really very much different from them? Has not Christ to-day just as much cause to feel hurt with us, and for essentially the same reason?

1. *If we knew Christ as we ought, we would be more impressed by the truths He taught.* We would appreciate them in such a way that we would not be indifferent and apathetic to the practical bearings of these truths on ourselves and others. Christ taught that all men are under the condemnation of God on account of sin. He came to seek and to save the lost! Do we take that in? Do you know Christ so as to be familiar with His feelings toward sin, His divine hatred of evil, His tender, yearning sympathy toward stupid, careless, ignorant, helpless sinners? Have we caught His spirit as to these things?

Do we know Him as the only way by which men can be restored to God's favor? Do you know Him as the only possible Savior of men? If we think there is, perhaps, after all, some other way, then the tender Christ looks into our eyes and, in tones of sorrow, He says to us, Have I been so long time with you, and yet hast thou not known Me?

Do we know Him so as to recognize the truth and bearings of His teaching concerning His Spirit? Do we recognize His Spirit as the only power that makes His work effective in the world for men's salvation and growth in Christian character? There are some that are almost utterly ignorant of what Christ taught concerning His Spirit, and this ignorance hurts Him. Some are so ignorant as to pray that God would send His Spirit, forgetting that Pentecost is past.

2. *Then as to life—the vital part of the gospel, Christian living.* How it must hurt Christ when we show our practical ignorance of the very elements of Christian life. We are so apt to ignore the fact that He is our Life. We too often think that the whole matter of our spiritual life is our own and not His. Too many live as though Christ had no vital relation to them. They don't know Christ as the vine, and that they are branches; that His Life is theirs. (Illustration 128.)

3. *And then as to service.* Here is where we all fail. We act,

and talk, and pray in much of so-called Christian work, as though we had very little acquaintance with Him and His great plans. How little we do that is effective for Christ in His efforts to save men and make them like Himself? If we knew Him as we ought we would recognize the fact that when He left this earth He left us to carry on what He only began to do.

He recognizes us as His fellow-workers, His partners. And He provided for the effective continuance of what He began. He showed us how to do it. He provided for power to do it. His apostles went right at it, and they were gloriously successful, and so it continued for some time—but how about us? Why are we so ineffective? The attitude of most Christians is that it could hardly be expected that the same high degree of holy fervor that was kindled on the day of Pentecost could continue, and yet we ought not to be so very sure of this. We have somewhat settled down to the conviction that the normal zeal of the Church is to be on a very much lower plane. And the result is that most people are content to let it continue on that low plane.

What right have we to assume that we should be content with continuance on the low plane? What grounds have we to act as though a half-hearted, slipshod, slothful service is good enough for the average times, and that we can't really expect anything very much better. If this is our real, though probably not frankly admitted, attitude, then the Master speaks to us as a word of questioning and warning, Have I been so long time with you, and yet dost thou not know Me? Have My examples and My teachings been in possession of My Church for nineteen hundred years, and is this all that has been learned?

His Church is our Church. We are all co-partners. His interests are ours; ours are His. Do any of His enrolled friends ignore this and treat His Church as though it were a mere voluntary social organization; then it grieves, it hurts Him. He is disappointed in us. This is true equally of the local church. Anything said or done by any friend of Christ that hinders the work of the local church hurts not merely himself and his fellow-members, but hurts Christ. And out of the grief of His aching heart as He views the havoc sometimes wrought in churches by foolish men and women, He says, O friends, have I been so long time with you and

yet have ye not known Me? It is Christ's Church! It is our Church, because we are Christ's. (Illustration 129.)

I remember once hearing the late Dr. Hall, of the Fifth Avenue Presbyterian Church, New York, protest most vehemently against the common custom of speaking of churches as, Dr. Smith's church, Dr. Brown's church, or Dr. Hall's church. He insisted that the church was no more the church of the pastor than it was the church of the humblest member in it, but this is the way by which many, O so many, shirk their work, and the church is allowed to decline in effectiveness. This church is your church, just as much as it is the pastor's, or the session's, or the trustees', or the deacons'. It is the church of us all, and we are in a Divine Combine, a trust, if you please. This trust is engaged in the most stupendous business on earth, and yet there are myriads employed in the local plants who seem to have no idea of what it is all about, what its universal scope, and what the responsibilities of the individual really are. The result is that the Head of the Combine is disappointed. He says to us, "Have I been for all these centuries furnishing you with power and capital, and is this all you can do? You surely do not know Me!" O, the pity of it!

This Divine Trust is no child's play. It is a task that must enlist the best brains and energies of strong men. Women and children have been doing so much and so effectively that many men seemed to get the idea that it was really an affair for women and children. But no, the Church of Christ, yea, Christ Himself, calls to-day for the best there is in the best business men, with all their masculine virility. Christ says to the Christian business men, those who stand aloof, Have I been so long with you, and dost thou not know that I am a Man like you, and need you, your business brains, your commercial enterprise, your keen judgment? this is what I need—and He stands looking at them to-day with disappointment in His face.

The actual truth of the matter is that even yet we do not realize the magnitude of the work Christ has assigned to us, which if not done will hurt Him. We have been oblivious to the facts, the necessities, the demands Christ is constantly making on us individually—either that, or we have been deliberately indifferent to Christ. In either case it hurts Him. We must get a more vigorous conception

of what Christ wants of us in His Church. The Church is not for the holding of pink teas or rummage sales. It is not a languid prayer meeting or sewing circle, or an old ladies' missionary meeting.

The Church of Christ, in its real character, is virtually unknown to nine-tenths of the people in it. They are taken up with their own petty personal affairs, their little pesky piques, their miffs, their sulks, their silly grievances, and childish dislikes, and they magnify these things so large that Christ and His Church are obscured. The Church of Christ has been puttering instead of carrying on mighty war in the name of Jehovah of Hosts. It's a big job we are put on. It is a job that calls for big things, large ideas, great-hearted men, those who will rise above and ignore the ordinary pettinesses of life. It's a big job and it calls for big things. It is too big a job to be carried out by the narrow-minded methods we have been inclined to stick to.

One of the editors of one of the greatest dailies of our country has recently returned from a tour around the world. He came home with a new conception of the work that is before the Church both at home and abroad. He wrote some vigorous articles, and I want to give you a sentence from his latest. This has particular reference to Foreign Missions, but it applies with equal, if not greater, force to the work at home. Hear him: "One is made indignant and almost disgusted to behold the two-penny character of a work that is designed to transform nations. More than once, while on the mission field, I was tempted to write to the laymen of America, 'EITHER DO THE JOB OR CHUCK IT; DO N'T PLAY AT IT.'" That's the situation. That is a blunt way of putting it. It is none too blunt. That's the message of Christ to us. He calls for you, for your time, your energy, your gifts in money, your prayers. You hinder His work and hurt His heart by your withholding.

Mary's Offering.

REV. HENRY F. COLBY, D. D.

Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped His feet with her hair. And the house was filled with the odor of the ointment. John 12:3.

JESUS is at Bethany, at the house of Simon the leper. It is the evening before His triumphal entrance into Jerusalem, and the Jewish Sabbath has just drawn to a close. Simon has prepared a feast and invited Jesus and His friends to the entertainment. Think of the company! There is Jesus, soon to be led as a sheep to the slaughter, as the great Paschal Lamb, to be offered for the redemption of His people. There are the disciples, timid, yet hopeful; happy, yet wondering. There is Martha waiting upon the table. Though rebuked for her mistaken zeal in serving overmuch on a former occasion, she has not, like some petulant disciples, gone to the other extreme and given up serving altogether. We imagine her now listening with all her heart, while her hands are busy. There is Simon the leper, the owner of the house (some think he was the husband of Martha). He is doubtless a leper whom Christ has cleansed. Well therefore may he entertain his Lord! And there also is Lazarus. Not long ago Death made him his victim. He was wrapped in grave clothes. He was laid away in a tomb. But the voice of this same Jesus called him back from that underworld of mystery. O, how strange to see him sitting here at this table! It is no wonder that many people have come out from Jerusalem to gaze upon Lazarus. The whole scene becomes remarkably interesting, when we consider the relations of the parties present and the great events on the eve of which it occurs. And yet we have no reason to suppose that this little supper at Bethany would have been mentioned at all in the Scriptures were it not the

framework and background for an instructive and touching act of love to Christ. It is not Simon, the cleansed leper, nor the risen Lazarus, though Jesus may have sat between them as between two trophies of His power and love. It is neither of these who is here brought most prominently to view. But it is the quiet, thoughtful Mary, who brings forth her pound of ointment of spikenard, very costly, and anoints the feet of Jesus, and wipes them with her hair. She does it unobtrusively, yet her act can not escape notice, for the house is filled with the odor of the ointment. Let us try and catch some of its fragrance this morning.

I. MARY'S OFFERING WAS UNDEMANDED. It was a fulfillment of no particular command. It was in obedience to no expressed claim made upon her by her Lord, nor was it required by any necessity in His condition. Not only would no one have blamed her for its omission, but it even awakened surprise and criticism as a superfluous performance. It was something over and above the feast which she may have united with the rest in preparing. Her love was such that it could not be satisfied in showing ordinary attentions. It sought out something additional whereby to express its intensity. By such signs true affection may always be detected, and in the realm of religion we have here a test by which to distinguish those in whose hearts the love of God is shed abroad by the Holy Ghost. (Illustration 130.)

Will our love to Christ bear such a test of its intensity? Do we ask, What thing we can do for Him over and above compliance with His literal precepts? Are we not rather apt to find even ordinary offerings irksome, and fail to come up to the standard of mere obedience? In every tribute love should make us add a broad margin, and in every question give His cause the benefit of the doubt. Instead of acting like hirelings, and quitting work because the prescribed number of hours is up, love should lead us to forget the clock and make the most of the entire day. The spirit which says, "I will indulge in this or that selfishness, unless you show me a Scripture precept against it"—which looks into the Bible and asks, What is the letter of the law?—is the spirit of a slave, not that of a true disciple. Such obedience has no life in it because it has no love in it—no love which rises above the need of scales and measuring rods, above the constraint of the commandment into the

glorious liberty of its joyous, unconscious fulfillment. Alas, how mean much of our service appears in the light of Mary's bright example!

II. MARY'S OFFERING WAS ALSO "VERY COSTLY." She would give to Jesus what had cost her a great deal. (Illustration 131.)

You can always tell how much persons love Christ by how much they allow His honor to cost them. I do not mean merely how much it has cost them in money, for that standard is not a fixed one. But how great an expenditure of energy have they given it, how much have they allowed it to cost them in their selfish enjoyments, in the darling objects of their affection? How much of their hearts, of their lives, have they put into it? They who give Him only the odds and ends of their lives, the crumbs that fall from their tables, thereby say that they count their own righteousness better than His righteousness, and treat Him as dependent upon them, rather than themselves as dependent upon Him. But they who go into their treasures and bring out their pounds of ointment of spikenard very costly, show that they appreciate who it is that has honored their homes and their hearts with His visitations, who has come in to sup with them and permit them to sup with Him. They anoint Him because they realize that He is the Lord's anointed, the One who alone has power over death, and whose friendship is indispensable to their salvation. The proud Pharisees, out of their abundance, could cast large gifts into the treasury without feeling it, but He who knew men's hearts declared that the poor widow cast in more than they all; for her love to God and His cause was such that it could be expressed by nothing less than all she had.

"Were all the realm of nature mine,"

we sometimes sing,

"That were a present far too small,

Love so amazing, so divine,

Demands my love, my life, my all."

But are we willing to consecrate to Christ that small part of the realm of nature that is within our reach? Do we count the best we have as not enough for Him? Is there not still many a choice phial of sweet perfume, which the owners are keeping locked up for their own use? O bring it out! You may be sure that if your

offerings are only such as cost you nothing, they are too cheap to be the expression of any ardent love.

III. MARY'S OFFERING WAS A VERY HUMBLE ONE. She anointed His feet with the ointment. Matthew, it is true, says she poured it on His head. But we learn from John that she did not stop there. Her love led her to stoop lower, even to His feet. Not only did she perform the part of a servant in this, but as if to get low before Him, as if to show that no humiliation was too great for Him to be honored with by such mortals as herself, she bowed her head and wiped His feet with her hair, deeming it an honor to her flowing locks to make them assist her in the humble service. We might say, indeed, that this Mary had a peculiar affection for Christ's feet. The only three occasions in which she appears in the Gospels are in connection with them. The first is when her sister Martha was cumbered with much serving, anxious and troubled about many things; but Mary "sat at His feet and heard His words," the Lord declaring that she had chosen that good part which should not be taken away from her. The second is when Martha was occupied with thoughts of the tomb where Lazarus was lying, but Mary fell at the feet of Jesus. And our text now shows her bending over those feet in adoring love. When in the Pharisee's house the woman that was a sinner came to anoint Jesus, it seemed appropriate that she should stand at His feet. Some persons have confounded that scene and this as one occasion, but they were not. Mary was a far different person, and yet the saintly woman takes the same position before the Lord that the sinner did. Whosoever receives Him with the whole heart receives Him with self-abasement, whether the previous life has been a moral one or not. Paul the Pharisee, and Matthew the publican, Mary the tender-hearted, as well as the "woman that was a sinner," will alike deem it at last their highest honor to stand at His feet and cast there the crowns that His blood has bought for them. It is easier to work for Christ when our work will bring honor to ourselves. Many are willing to consecrate to Him some amount, some talent, provided only its results may shine in a conspicuous place, as a monument to their own virtues, just as the sons of Zebedee requested that they might sit, the one on the right hand, the other on the left, in His kingdom. How much better the spirit of Mary,

thinking only how it may honor the Lord, transfiguring even the humblest service with the devotion of true piety.

IV. MARY'S GIFT BROUGHT HER INTO PERSONAL RELATIONS TO HER LORD. The disciples, led by Judas, began to murmur and say: "Why is this waste? This ointment might have been sold for three hundred pence and given to the poor." At first thought their objection looks like a sound one. Forty or fifty dollars in those days was, indeed, a large sum to be poured out in perfumery, a mere transient luxury. If spent in charity it would have alleviated a great amount of suffering. It would have purchased a great many loaves of bread. It might have sustained many families for months. Was it not foolish to fritter it away in a mere act of honor to a guest, especially since the feeding of the poor was an acknowledged duty of religion? Would not any person, indeed, derive more solid satisfaction from the happiness which the expenditure of such a sum would produce among the sorrowing than could be derived by pouring it out on a visitor's feet? If Jesus had been no more than a man, and Mary's relations to Him had been only those that exist between one human being and another, the objection would have been well founded. But the Lord Himself answered it when He said, "She hath done it unto Me." Being done to Christ, the Lord of all, it was lifted above the plane of such considerations. "But," answers some one, "does not Jesus declare in another place that what is sincerely done for the poor is done for Him? Does He not represent Himself as saying at the last day: 'I was hungered and ye gave Me meat; naked and ye clothed Me; I was sick and ye visited Me; I was in prison and ye came unto Me,' and then explain His meaning by saying, 'Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.' Could not Mary then have done it unto Jesus just as well, if she had sought out a few poor disciples in Jerusalem and Bethany, and made them the object of her charity?" We reply that the moral quality of every action is to be estimated, not by its practicalness in a human point of view, but by the amount of faith and love to Christ it embodies. Where there is no faith and love, charity to the poor is not done to the Savior. Mere human kindness, apart from religious principle, will not justify any one in the day of judgment. As Christ is not now bodily in the world, the poor being always

with us, our faith and love to Him, so far as they can be expressed in outward acts, may be largely manifested by kindness to them. But when Jesus was bodily present, should Mary's love be sent the roundabout way to express itself by gifts merely to a third party, when it could come right to His feet in personal and tangible relation to Him? Certainly not. "She hath wrought a good work," He said; "she hath done it unto Me." It teaches us that if true piety be in our hearts, we shall always be endeavoring in our offerings to bring ourselves into as intimate a personal relation to the Savior as possible.

V. MARY'S OFFERING WAS THE MOST APPROPRIATE SHE COULD HAVE MADE. When the disciples began to murmur, perhaps she felt doubts she had not thought of before. Perhaps she began to wonder whether she had not erred in judgment after all. Jesus seems to have seen some such distress in her mind. He said: "Why trouble ye the woman? She hath come aforehand to anoint My body for the burial." Did Mary then, we ask, have any definite idea that her act was an anticipation of that ceremony with which the Jews were wont to honor the dead body of a friend; that she was doing what a few days later the two other Marys would go out to the tomb to do, only to find that the occasion for its being done was gone? Did she have any clear foresight of the death which was so soon to come upon her Lord? It is not necessary to suppose she had. But when Jesus said "against the day of My burying hath she kept this," He may merely have meant that Mary, prompted by her love, having a sad presentiment perhaps that some great crisis was coming to her Lord, had been led to act more fittingly than any mere human practicalness, such as the disciples advocated, could have enabled her to do. She had been saving her choice spikenard for some great occasion. In some way she felt that the great occasion had come, and she had poured it forth. And now, while men are saying that it was not the best thing to do; that it was a foolish waste not half so wise as a hundred other ways of expenditure, Jesus speaks and puts His seal upon her love as having a deeper insight and a truer wisdom than all men's philosophy. Whatever the world may say, that which you do out of true affection for Christ may be proved at last to have been the wisest and most appropriate course, and, in ways perhaps all unexpected, may be

vindicated by the developments of His providence. There is a call nowadays for a great deal of Christian casuistry, weighing of questions of conscience, balancing of duties, trying to say what are the ethical bearings of this and that action. Many Christians are perplexed beyond measure with such questions. "O," they cry, "that the Lord had specified everything in His law, written it all out in black and white, and had left nothing for our poor bewildered judgment to decide." My dear friends, learn from Mary a more excellent way. Have your heart full of love to Christ, follow the promptings of that love, and then, no matter what others may say, it will appear in the end that you have done the best thing. What you need to carry you clean over many a subtle question as to right or wrong is not more worldly wisdom, but more love to the Savior of your souls.

VI. NOTICE HOW FAR-REACHING WAS THE FRAGRANCE OF MARY'S OFFERING. The house, it is said, was filled with the odor. But that was not all. The rich fragrance of her act has gone out into all the world. "Verily, I say unto you," said Jesus, "wherever this gospel shall be preached throughout the whole world, this also that this woman hath done shall be spoken of as a memorial of her." We will not linger upon the wonderful prophecy here expressed by Christ as to the universal spread of His gospel; His eye, as it were, ranging down the vista of coming centuries, and beholding its triumphs in every quarter of the globe as only a divine being could. But notice how, with all its spread, He linked the fame of this one loving act of Mary. (Illustration 132.) My friends, whatever may be our lot or position, let us not forget that it is only as we lavish our lives humbly upon Him that we can make them "as ointment poured forth," sweetest and most purifying in their influence and most abiding in their fragrance. As Mary, by pouring out her ointment at Jesus' feet, really saved it in the highest sense, as by pouring it out she really embalmed her own memory in it, as by pouring the whole of it out, and not merely a part, she made its fragrance reach down to us and on into eternity, so always only that is kept forever which is wholly given unto Jesus, and they who submit all things to His service receive in their own souls the richest rewards, both in this life and in the life to come.

The Holy Spirit.

REV. G. B. F. HALLOCK, D. D.

Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Ephesians 4:30.

WE often sing, "What a Friend we have in Jesus" and "One there is above all others well deserves the name of Friend." We easily think of Christ as our Friend and rejoice in the thought of His tender love. But do we think as easily and realize as fully what a Friend we have in the Holy Spirit? Is Jesus so exclusively our Friend as to warrant us in slighting our great Sanctifier, Comforter, and Teacher, the Holy Spirit? We may be sure that Jesus Himself does not wish us to do so. Indeed, He wishes quite the contrary. He has made it plain that He wishes us to honor and love the Spirit, even as we honor and love Himself. Was not this the very burden of His message as He talked with His disciples that last night before His crucifixion? The character, the coming, and the work of the Holy Spirit was His theme that night in His heart-to-heart communing. He especially told the disciples that the Spirit was coming to take His place, and that this would be better for them and for the world, too, than to have His own bodily presence. And we are living now in the dispensation of the Spirit.

He is a Person. He is not simply an influence. Christ used the personal pronoun in referring to Him. He said, "I will send Him." He said, "He will testify of Me." He said, "Whom the Father will send in My name." In the baptism formula He said we are to be baptized "In the name of the Father, and the Son, and the Holy Ghost." He warned us that it is possible to "blaspheme against the Holy Spirit." It is possible to blaspheme only against one Person. In John 16:7-14, in the short space of those seven verses only, Christ eleven times uses the personal pronoun "He" in referring to the Holy Spirit, instead of the impersonal pronoun "it."

Suppose you read the thirteenth verse, using the impersonal pronoun, as Christians sometimes use the word, without thought, in referring to the Holy Spirit. "Howbeit when It, the Spirit of truth is come, It shall guide you into all truth, for It shall not speak of Itself, but whatsoever It shall hear that shall It speak, and It shall show you things to come. It shall glorify Me, for It shall receive of Mine and show it to you." You see at once that in rendering the passage in this way you utterly undermine the force of the statements, destroy their dignity and mar their meaning.

The Holy Spirit is a Person, and as a person He loves us, and we should love Him. We should love the Spirit just as we love Christ, both because Christ asks us to do so, and because of the love of the Spirit, and of His great work for us and in us. Jesus is infinite, eternal, and unchangeable; so is the Holy Spirit. Jesus loves us; so does the Holy Spirit. Jesus gave Himself for us. The Holy Spirit applies Christ's work to our souls, regenerating, convicting, converting, sanctifying us. Jesus is not more constantly with us than is the Holy Spirit; indeed He is with us most fully through the influence of the Holy Spirit in our hearts, for He sent the Spirit to abide with the Church and to keep company with each individual member of that Church in all the varied experiences of life. Verily, we have a Friend in Jesus—in the great, living, loving, personal Christ, who walked and talked on earth, and who now intercedes for us in glory. But because we have Him for a Friend let us not forget that we have also a Friend in the great, living, loving, personal Spirit, who now dwells in the Church and makes a home for Himself in every heart that is willing to receive Him.

I. IT IS OUR DUTY TO RECOGNIZE THE LOVE OF THE SPIRIT. This love is directly stated in God's Word. It is this love which was appealed to by the Apostle Paul when, in writing to the Romans, he said, "Now, I beseech you, brethren, for the Lord Jesus Christ's sake, and for *the love of the Spirit*, that you strive together with me in your prayers." Do you love the Holy Spirit? Would you be as ready with an answer as if one were to say, "Do you love Jesus?" Or if the question were put in this way, "Does the Holy Spirit love you?" would the answer be as prompt and certain as if the question were, "Does God love you?" There are a great many Christians who have not gotten much beyond the statement of the

Apostles' Creed, "I believe in the Holy Ghost." We may have prayed to Him as a Spirit of power; but how often do we think of Him as a Spirit of love, who loves us personally with divine love unspeakable? Probably one reason why we do not think of the Spirit more as loving, and as a Person, is because of the fact that He ever subordinates His own glory to the glory of Christ. Christ said of Him, "He shall not speak of Himself." He said, "He shall glorify Me." The Holy Spirit certainly manifests a divine self-forgetfulness and benevolence, and exalts Christ. But on that account we must not forget Him. We must remember Him, cherish His presence, and rejoice in His love.

1. *It Is the Love of the Spirit Which Causes Him To Strive With Us.* He might justly pass us by when we resist Him, as we so often do. It is because He loves us, loves us equally with the Father and the Son, that He strives with us over and over again and tries to make a holy temple of our hearts.

2. *It Is the Love of the Spirit Which Causes Him To Convict Us of Sin.* This is a part of His gracious work. When Christ was speaking of the Spirit's work as Guide and Comforter, He also included the equally loving office which He exercises of convicting men of sin, "And when He is come He will reprove or convict the world of sin and of righteousness and of judgment." He does more than reprove. He convicts. That is generally considered a thankless office. Few indeed there are who have the moral courage, not to say devoted love, to tell their dearest friends their faults and point out to them faithfully yet kindly their sins. But the Holy Spirit loves us faithfully. He therefore convicts. But He does it with the deepest motive of love, and expressly to lead us to Christ, who is the Savior from sin, its guilt, its power, its penalty.

3. *The Love of the Spirit it is that Leads Us to Confess Christ.* "He takes the things of Christ and shows them unto us, making Him to be seen in His beauty and glory and love as a Savior. He takes us to the cross. He says,

"See from His hands, His head, His feet,
Sorrow and love flow mingled down,"

and then asks us if ever there was sorrow like that sorrow, or love like that love. Yes, He shows us what Christ has done for

us. Then willingly, gladly, Spirit-induced we accept Christ as our Savior and confess Him as our Lord. (Illustration 133.)

4. *It is the Love of the Spirit which Makes Him so Patient with Us.* Do you ever think of the wonderful patience of the Holy Spirit? No mother was ever so patient with a disobedient child; no father ever grieved so over a prodigal son; no wife ever so bore with a drunken husband as the patient, loving, long-suffering Holy Spirit bears with us in our waywardness and forgetfulness and sin. Every step of the way He tries to claim our thoughts, arrest our attention, and turn us to Christ and the things that are Christlike.

5. *It is the Love of the Spirit that Causes Him to Labor for Our Sanctification.* We are born of the Spirit; but we are born as babes into the kingdom. Just as a little infant or young children need a mother's care, so we need the instruction and guidance and strengthening, comforting, sanctifying work of the Loving Spirit. The Holy Spirit "mothers" us, broods over us, tenderly cares for us. Regeneration and justification may be, are, immediate; but our sanctification is a slow progress, often much too slow, putting a great laborious necessity upon the Holy Spirit. And yet, how patient He is, how lovingly He labors on to perfect the image of Christ in us!

6. *It is the Love of the Spirit that Makes Him Our Comforter.* Christ forgot Himself in comforting His disciples that night of His betrayal. Self-forgetful of the cross, He said to His mourning disciples, "I will not leave you comfortless." "I will send another Comforter unto you." The Holy Spirit comes to take Christ's place—as though He were still here. Yes, it is even better than if Christ were here. He Himself says that it is. "It is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I depart I will send Him unto you." Christ could not be bodily present everywhere. That would be the limitation were He to stay. But the Holy Ghost can dwell within every heart in all the world and prove the very Guide and Comforter we need.

7. *We Need Help in the Christian Life.* God is the source of our help; but the love of the Holy Spirit is shown again in the fact that His love causes Him to lead us and help us to pray.

"We know not what we should pray for as we ought, but the Spirit Itself maketh intercession for us with groanings which can not be uttered." "We pray always with all prayer and supplication in the Spirit."

Let us carry with us evermore a deeper consciousness of the love of the Spirit.

II. THE DUTY WE ARE UNDER OF HAVING RIGHT RELATIONS TOWARD THE HOLY SPIRIT. (Illustration 134.) How are we to live in right relation to the Holy Spirit?

1. *Abstain from All that Would Repel Him.* He is a Holy Spirit. He loves holiness. He will dwell with those of broken and contrite heart and who make no allowance for sin.

2. *Cultivate the Sense of Dependence upon Him.* Our dependence on the Spirit is absolute. Too often we do not recognize the fact. We try to get along without Him. How prone we are to depend on ourselves, upon our good resolutions, upon our wisdom and strength rather than upon the power of the ever-present, loving, and almighty Spirit! And in our Christian work—as parents, as preachers, as Church officers, and Church members—how prone we are to put faith in machinery, in instrumentalities, in new methods, and in sensational excitements, rather than in the Spirit!

Christ did not heal the sick until they had given up hope that they could heal themselves. Christ does not convert us until we give up hope that we can convert ourselves. He does not, through the Spirit, work salvation in any Church or community until the people give up the thought that it is by their own skill or eloquence or powers or machinery the work can be done. The first thing of importance is for us to recognize our absolute dependence upon the Holy Spirit. The next thing is to work with all our might. He uses human instruments; that is true. But He uses only such human instruments as first look to Him in dependence. Mr. Moody once told a man who was expecting conversion through his own works to give up the effort. He said, "The first thing for you to do is to depend upon Christ alone to save you; after that you may work, work, work with all your might."

3. *Pray.* Pentecost was preceded by prayer. God is more

willing to give the Holy Spirit in answer to prayer than earthly parents are to give good gifts to their children. But prayer, the asking, is a condition of having the Spirit in any degree of power. We are in a right relation to the Spirit only when we are in attitude of prayerfully seeking His presence with us.

4. *Plead the Promises.* The disciples in the Upper Room, before the day of Pentecost, had a right to plead Christ's promise to send the Spirit. They could say: "You said that You would send Him. We wait here. We wait the fulfillment of the promise." The Spirit did come in mighty power. We can have Him, too, in answer to prayer and promise pleading.

5. *Grieve Not the Holy Spirit of God.* He is a loving Spirit. We may grieve Him just as we grieve any other friend—by neglecting Him, or slighting Him, and going contrary to His wishes and interests. We may grieve Him by resisting His gracious influences, His wooings, His warnings. He is an Infallible Guide. Very often He whispers, "This is the way; walk ye in it;" but because it is a way we do not care to go, we turn a deaf ear to all His promptings. He is a great Comforter. Very often we are in trouble, and He brings to our minds the precious promises of God, the strong consolations of the gospel, but we refuse to be comforted and complain and cry when we ought to wipe our tears away and sing. He counsels us to set our affections upon things above, but we spend our time and strength scraping together the things that perish. He points us to friends and companions who have chosen the narrow way to life eternal; but we say, "Go Thy way for this time; when I have a more convenient season I will call for Thee." In these ways and other ways we grieve the loving Holy Spirit, the Friend who has done so much for us, and upon whom we are dependent for the future. (Illustration 135.)

Let us watch our hearts, our thoughts, our conduct. Let us not resist Him, grieve Him, quench Him. Instead, let us ally ourselves with Him. He will work with us if we do. He will make His strength perfect in our weakness. He will comfort us. He will enlighten us. He will guide us. He will cleanse and sanctify us. He will make us meet for the inheritance of the saints in light if we will give Him temple-room in our hearts.

An Angel's Hand.

REV. RUSSELL H. CONWELL, D. D.

The angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up.
Acts 12:7.

A STORY called my attention to the text of this morning (Illustration 136), for this text says that the angel "smote" the side of Peter in the prison. The expression, "And the angel smote him," is borrowed from the original word, which means "the patting upon the cheek." When Jesus said, "If a man smite thee on one cheek, turn to him the other also," He was using the same expression in a more violent connection. It might be done softly or violently, but the word means the same thing. When we think about the visit of the angel to Peter in the prison—the angel whom God sent—we can not say it was not his mother's spirit. I do not know this, but I believe it, because of certain singular indications of a mother's care which the angel exhibited. She awoke him quietly; she awoke him with the touch of her hand upon her boy; she awoke him in the night, when it was dangerous to awaken the guards. Only a mother can do that in this life, although it may be given to all angels to do that. Then, when he awoke she bid him rise up quickly but secretly. Then she was so solicitous for him. She said, "Do not go without your shoes; put on your sandals." Then she said, "Do not go without your cloak; put on your cloak, for it is cold outside"—the motherly tenderness for her boy. She put her hand upon her boy in the night-time, in the prison. (Illustration 137.)

After Peter had reached the street he wondered if he had seen a vision, wondered if it was a dream. Have not many of us had visitations like that and asked if it was not God, wondered if His angel really was sent to us? The Bible tells us that we shall be

angels of God, "equal unto the angels," and do the angels' work; and why are we not then just as much angels before as we shall be after our transition from this body? This angel who came to Peter may have been the same angel of his mother, who, however, came to him more frequently and perhaps with great exhibitions of divine sacrifice and goodness in her life on earth than in this after visit. But O, to be sure, to be sure that it is an angel of God!

Have you missed a loved one somewhere, some of you, and have you just yearned to really know! How often a person will shut down his good sense and hide himself behind some strange superstition with the sort of random hope that, somehow, if he goes into it, he may hear something from his loved ones who have gone beyond! It was that spirit in the great poet of England that led him to investigate along the lines of spiritualism after he had written those strange and beautiful words:

"O, for the touch of a vanished hand,
And the sound of a voice that is still."

How I long to be sure; how you long to be sure!

It was Gideon's desire to know whether it was an angel of the Lord who appeared before him to make an offering. He did not recognize it as being an angel until after the angel had gone. The Apostle Paul said, "An angel of God stood by me this night;" but he did not recognize the angel until it was too late to ask who it was. The angel released Peter and led him out of the gate, through the jail yard, out into the streets; and when Peter was where he knew his own way, as usual, the angel left him to himself. But, O, to be sure of it, when we could ask the loved one: "Are you the one I loved years ago? Is it really you?" Have you never awakened from your dreams or from your night visions and seen the face or recognized the voice or felt the touch of a loved one, and said: "O, is this a dream? I hope it is not; I want it to be real." This was the position of poor Peter when he thought of the loved ones gone that night after they had done him that great service.

John was at Patmos, and the angel took him up to heaven and showed him the great towers, the golden streets, the beautiful river, the flowers, the angels, and the morning that never sets. After he had been shown around, then John began to worship

the angel. He did not recognize it as the soul of a man, but recognized it as God. But the angel said: "Do not worship me. See thou doest it not; I am one of thy fellow-servants; worship God." John was there in a position where so many of us have been, where we long to be sure, to make certain that we would know who the angel was if we saw him. Jacob wrestled with the angel that night at Jabbok, and in their contest Jacob was as likely to be victorious as the angel until the angel touched his thigh, and when the hand of the angel touched his body Jacob was weakened. It was the touch of love, although it was the smite of force, and the angel was recognized when all the wrestling was over.

We ask ourselves why this is so, and it reminds me of an evening at the Tuileries, in France, just before the German war. The emperor had determined upon war and had issued his proclamation. I was there as a correspondent and stood at the gate of the Tuileries. Coming from the doors of that palace was a continual stream of messengers going this way, that, and the other: some to Southern France, some to Alsace, some to Metz, some to Germany itself, some to England, and others sent on messages all about the world. There they were, running back and forth all night long. The emperor sat in his office all night and gave his directions, and his counselors consulted with him, and their messengers came and went seemingly without end to do his bidding. The Bible says that the angels are the ministering messengers of God. So we find that God always uses means. Peter may have been surprised that God did not take the prison from over his head and carry it down to the Jordan and dash it down, and give him the opportunity to go where he chose. We oft ask God to do something, some mighty miracle, for us that shall astonish the world. We are not willing to wait for His messengers to do His bidding. But God always uses means, although we get a suggestion of His using His power directly in the case of the centurion. The centurion came to Jesus in Nazareth and said, "My servant at Capernaum is sick; I want You to come and heal him." Jesus was so full of business that He could not go just then. The centurion said unto Jesus: "I am a man in command; I say to a soldier, Come, and he cometh; Go, and he goeth; and to my serv-

ant, Do this, and he doeth it. Why don't You say the word, and it shall be done." Jesus did it, and in that case it illustrates the power of Divinity to act directly, without any known intermediate means. But that was not the custom of Jesus; that was the rarest exception in His history. He put His hand upon the blind man; He put His hand upon the children; He made the clay for the blind boy; He took means between Him and them with which to heal and to perform nearly all His great miracles. God almost always works that way. And if this world is going to be saved it is going to be saved through the ministering means of God's messengers. You are His angels and we are His angels to-day to send His messengers to the heathen. We wonder why God does not convert all those heathen. We wonder why He does not take them up and whip them into obedience when they are wicked, or make them better in the beginning. We ask all these questions, and wonder why it is that we should be called upon to send the gospel away over there, and why God in heaven should not require them to obey Him anyhow. But we are the partial means for converting the heathen, and we must remember that even as Peter was taken out of the jail by human means, although the angel was behind it, we find that it is necessary for God to use man in order to carry out His gospel in His own world. Jesus used at least His voice and the waves of sound. It is His way of doing things, and it requires but little of philosophy to see that there must be means used in everything that He does. He sits upon His throne, not far away—I believe in His immanence—and He uses the angels as His messengers, and He uses men as messengers to work out His almighty will.

The angel of the pestilence at Jerusalem stretched his hand over Jerusalem, and the pestilence came. God said, "Stay thy hand!" and the pestilence ceased. It is given an angel to go out and gather in the wicked, and also all that love God in the last day. It is given an angel to go out and smite the opponents of God, so that the hand of the angel is used as an agency inspired of God. If the angels are to do this work, then they have come to inspire us. We are clearly taught in the Bible that the angels are sent of God to mankind, so that they are the means between Him and humanity. Then the angels of God and the Spirit of

God are influencing mankind, so that in the second grade we become the angels of God which we are to-day in sending our help for the conversion of the heathen.

Think how the angel uses his hand—that wonderful instrument that all the words of the dictionary would be exhausted in endeavoring to describe; this strange, intricate machine that obeys every muscle and nerve and bone in the body—this strange thing, the hand! The angel is the hand of God; and as the angel's hand is the instrument of the angel, so our hand is the hand of humanity, and we together are collectively the hand of the angel and the hand of God. They never understood until the other day what was the meaning of the "index hand" as it appeared on the walls of the catacombs in Rome. But at last it began to dawn upon them, from this very thought of this morning, that the angel so often used his hand to point the way, and that the work of the Christian, the work of the apostle, is to point the way.

Christ, when He called the children about Him, "put His hands on them" and blessed them. We do not know why, unless it was to enforce this thought, that the hand, when touching the body, communicated mentally, physically, and spiritually some blessing to the child. But I can not believe that with the Divine Son of God it was an unnecessary laying on of hands. There is something miraculous about the laying on of hands, anyhow. There is something in it beyond our philosophy, something deeper than we have ever thought, in the laying on of the hands of a loved one and the communication which takes place between one and the object of his affection. When Naaman went to Elijah he said, "I thought He would come out and put His hand on the sore and heal it." It is an old idea, and a true one, that there is a healing power in the touch of the hand. In this modern day, when our schools of medicine are magnifying the benefits of treatment by massage, they are going back to that old day and magnifying the force there is in the human hand, which illustrates well this great gospel truth. We do not yet understand it.

This symbol of the hand is so strikingly a symbol. Just think what you can do with your hand—how the index finger points! Think of the joy you can afford by putting it upon a person's hand or head! Think what it means to the poor sick one in the

hospital if you put your healthy hand on his forehead and share with him in a sense the disease or the pain! Two persons can not continually sleep in the same bed without imparting to each other health or disease. One may be stronger than the other, but they can not continually hold each other by the hand without having an influence on each other—they will even think of the same things, feel the same way, and love the same things. O, for the touch of an angel's hand!

But we should ourselves be angels. It is human enough to want the touch of a human hand; but it is divine to desire to have the touch of an angel's hand laid upon us in caress. We need to be more holy, more righteous, more Christlike and beautiful in character, and more elevated in thought. We need to be more like the Master, who put His hand upon the children and prayed, and we should be more like Him, so that when we lay our hands on others they may get virtue from us. We are told that we shall be like Him when we see Him, and in the record it says that we shall be like the angels of God, and that we "shall be equal unto them."

I have had a longing that I have wanted more fully to express, but I prefer that you hear this music now, because it will refine perhaps more than my thought. But I have had a longing to say to you in such a way that you can not forget it, that one of the highest ambitions of life should be to secure enough of the Master's spirit and wisdom to be angels after we leave this world. O, brethren, I have loved you, and you have loved me, and when I have gone into that other land it seems to me that one of the first things I would desire would be to be so placed that I could be a messenger, come back to The Temple, come back to my friends, come back to the loved ones! I would like to have the loved come back with me, and, O, if I could only have the power—and it may be that I shall have it—to put my hands upon your foreheads when you are sick, to come and hint to you good thoughts when you are going astray, come and give you spiritual courage when your heart is bowed down,—then, it seems to me, I shall have reached the utmost possible ambition of my existence! You feel the same way towards every one if you love them. And hence the lesson of this morning, taking Peter as an ex-

ample, after he learned that an angel had visited him, is to set ourselves to work to be an angel while we live on the earth. O, there are poor everywhere suffering around us, all over the city, and they need our encouragement; they want the touch of a consecrated hand, the hand of a heart that loves God! You can be an angel here; and it seems to me that the doctrine is clear that if we are fit to be an angel here we are certainly fit to be His messenger there, and if we are unfit to be His messenger here we may not hope to be a ministering angel of God up there. So it was a great moral and religious lesson that Peter learned. Let us learn it, and be ambitious to be an angel of God here, and forever an angel of God there.

The Vocation of Living.

REV. L. C. HUNT, B. D.

David served his own generation by the will of God. Acts 13:36.

THE activities of life find expression in various ways. Men are engaged in many different callings. Underlying each are certain principles, the recognition and observance of which are essential to success. The purpose here is not to call attention to principles which belong to any calling in particular, but back of every other vocation lies one great vocation in which all are engaged. It is the *Vocation of Living*. Every one is called to live a life. Underlying this are certain principles which must be observed if we would have abiding success. The text names three of these. The beginning of a new year is a fitting time at which to consider them and to ask ourselves to what extent we are applying them to our lives.

The first principle is that *service is the true object of life*. To make clear the truth of this, let us examine God's Word and adduce proof from it. Service is the true object of life because Jesus has commanded it. His last standing commission to the Church is, "Go ye, and make disciples of all the nations!" Should some one say that this applied only to the apostles, let him turn to the record of the early Church and see how they interpreted it: "And there arose on that day a great persecution against the Church which was in Jerusalem, and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. They therefore that were scattered abroad went about preaching the word." (Acts 8:1, 4.)

He who makes service the object of his life has the right to claim Christ's presence. How often we turn to His promise, "Lo, I am with you alway, even unto the end of the world!" We can claim that, however, only as we comply with its condition. The

condition is, "Go ye." In like manner the promise is that the Holy Spirit shall be given to all who obey Him.

Further, Jesus has set us the example of service—"I came not to be ministered unto, but to minister and to give My life a ransom for many." To seek and to save was the mission of His coming. As the Father sent Him, so He sends us into the world.

Again this should be the object of life because of its beneficent reward. "They that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." "Let him know that he who converteth a sinner from the error of his ways shall save a soul from death and shall cover a multitude of sins." A life of service blesses him who serves and him who is served. (Illustration 138.)

The second principle is that *the sphere of our service is our own generation*. Influence does not extend backward. The record of yesterday is made. Our influence will affect the future only as we act to-day. To-day there is the time—the *only* time—for our service. The place for our service is the present place. To-morrow may have some other place. To-day offers the present place. We shall be prepared for to-morrow's place by doing well to-day's duty. We are to do good and become good not by withdrawal into an ascetic life, but by taking our part in the life of our day. The world is the field in which to develop and exercise all the normal human activities.

This plain general principle applies to every phase of life. Its recognition and observance will stimulate us to greater contentment and more faithful service. It will help us in the home life. There are those in the home who long to go out from it that they may serve their generation, and yet certain duties bind them to the home. The children or the invalid or the aged need all their time. Let these find strength and comfort in the thought that their faithful service in the home is service to their generation. It will help us in our Church life. Some must be called to the places of prominence and large responsibility. Some must fill places humble and unseen. Equal faithfulness is required in each, and faithfulness in each is service rendered to our generation. Would you render larger service to-morrow? Fill to overflowing your place to-day, and you will be prepared for the larger to-

morrow. This principle ought to actuate to do more for civic and social betterment. The part which each one may take now may not seem large or important. Only the future will reveal how great may be the consequences depending upon the performance of that small part; or, granted that it is small, better do the small than nothing at all. (Illustration 139.)

In this way there can be progress of the individual and of society toward the ideal. As conditions about us become better we shall find personal progress easier. As we progress personally, we shall become the better able to improve the conditions about us.

The third principle is that *the secret of success in service is the will of God*. We do not know much about the future. God has wisely concealed that from us. But now and then the curtain which veils the future from us has been drawn aside and we have been permitted by revelation to look into the future. This is what we learn. Whenever man's will works in harmony with God's will, man succeeds. Whenever man's will works against God's will, man fails. Some persons regard God's will as hard and burdensome. Not so. When God says, "Thou shalt not," He means what the ringing bell and closed gates at the railway crossing mean: There is danger, and you must not pass this way now. When God says, "Thou shalt," He means that this is the way of peace and life.

In one of the Eastern colleges the students assembled on a Sunday afternoon to hear the parting words of a teacher who has given more than a quarter century of faithful service to the college. This is the essence of what he said: When a man comes to the end of life, no matter how great his wealth or honor, if he has lived contrary to the teaching of Jesus, write upon his tombstone, FAILURE. But if he has lived according to these teachings, even though his name is unknown to the things which the world highly esteems, write upon his tombstone, SUCCESS. (Illustration 140.)

At the close of each year, and of all the years of life, may it be possible for Him who knows all things to say concerning each of us, "He served his own generation by the will of God."

Ethics of Business.

REV. A. C. DIXON, D. D.

Not slothful in business; fervent in spirit; serving the Lord.

Rom. 12:11.

BUSINESS may be defined in a loose way as whatever one does for the purpose of making money. An Italian knife-grinder whom I met on the street corner informed me that he had been in the knife-grinding business about twenty years; and he was as truly a business man as the princely merchant or millionaire steel manufacturer. Some organ-grinders arrested for vagrancy proved to the satisfaction of a New York court that they were in legitimate business which required close attention and hard work. The fruit-dealer on the sidewalk, the peddler with the pack on his back trudging through the country, the stone-breaker who uses his hammer on the street, the hod-carrier who climbs the ladder, the lawyer preparing his brief, the architect drawing his plans, the carpenter plying his trade, the banker investing his money, and the merchant buying and selling his goods—are business men, each one using his own mental, physical, and financial capital.

Our object this morning deals with business in the narrow sense of making money by labor, physical and mental. In this kind of business labor and capital are always friendly. Capitalists may be hostile to laborers, and laborers may be hostile to capitalists; but capital is always and everywhere the friend of labor, as labor is the friend of capital. The railroad corporation may despise the laborers who build its roads, but its money is the friend of these laborers. The laborers may hate the railroad corporation, but their labor is the friend of the corporation. While laborers and capitalists engage in war, capital and labor face each other pleading for peace, and ready to begin their friendly work together as soon as the selfishness and anger of men will permit them.

Capital needs labor and labor needs capital. One can not do without the other. To injure one is to injure the other; to help one is to help the other.

In considering the ethics of business we need to settle three things: 1. What kind of business may one engage in? 2. What methods of business are right? 3. What motives should control in business life?

I. THE NATURE OF BUSINESS. This may be determined by the Scripture, "Thou shalt love thy neighbor as thyself." A business that enriches us while it works harm to our neighbor can not be right. A business, therefore, that depends for success upon pure chance can not be defended upon ethical grounds. *Gambling bears the relation to robbery that dueling does to murder.* One man meets another on the street and shoots him down; that is murder. Two men agree to meet, with their seconds, in the early morning and shoot at each other until one or both are killed; that also is murder. The difference is that in the first case there was one murderer; in the second case there were two.

One man meets another in a dark alley and compels him to give up his purse; that is robbery, the essence of which is getting something for nothing. Two men sit around a table and agree on the shuffling of cards or the throwing of dice to rob each other. In the first case there was one robber, in the second case there are two. The essence of robbery and gambling is the desire to get something for nothing, and whatever depends upon pure chance is gambling.

There is in all business an element of risk, but when its success depends upon industry, intelligence, and skill the risk is not measured by chance. Success or failure then depends upon the wise use of means. When means are eliminated and success depends upon luck, the gambler's feverish unrest takes the place of the toiler's patient work. This desire to get money without earning it is the ruin of many a man. The lucky individual is in the long run the most unlucky. Men who made their millions in stock gambling have died in poverty. A man who at one time could draw his check in Chicago for twenty millions was in his old age proprietor of a junk-shop in New York City. If he had begun life in the junk-shop and refrained from gambling, he

would doubtless have had a competency for old age. And his poverty of purse was not the saddest thing about the old junk-shop keeper. It was plain that he had lost stamina of character, and in disposition was a carping misanthrope. Such is the end of the gambler. Let the sight of the moral carcasses at the foot of this precipice keep us from venturing too near its edge.

A business like *the liquor traffic*, which makes money out of the misery and degradation of others, can not be defended on moral grounds. The plea that others will engage in it and make money if I do not, would justify theft and murder. The fact that the State licenses this iniquity and receives revenue from it is the blackest blot on Christian civilization. The State can not afford to legitimatize a business which is outlawed by reason and the conscience of good men. To continue to do so will be to change glorious destiny into fearful doom.

And those who are protected by the State in this iniquitous business have begun an aggressive campaign of education and advertising. A speaker before a brewers' convention some time ago urged the saloon-keepers to cultivate appetite by giving drink to boys, saying that nickles spent in that way will return dollars in the future. The advertising columns of our dailies, the pages of our magazines, the bulletin boards of our streets, and the placards in our trolley cars are now proclaiming the merits of alcohol, after science has labeled it a poison and philanthropy has pronounced it the scourge of Christendom. Men who have heretofore been at least decent enough to be ashamed of their business, while apologizing for it on the ground of necessity, are now glorying in their shame. Satan is at his old work of transforming himself into an angel of light. We must now do more than keep our boys out of the saloon. We must defend them against the encroachment of the saloon, which would thrust its painted face before them at every turn.

This state of affairs has in it some encouragement. The active propagandism of the liquor traffic will wake up drowsy Christians to a sense of their duty at the ballot-box. The bravado of the giant will invite the stone from David's sling, and we hope to see his prostrate form a lifeless corpse on the evening of some election day.

No conscientious man can make money out of a business which works harm to his neighbor. The man who has invested money in the purchase of brewery bonds and draws his big dividends is about as bad as the brewer or saloon-keeper. He is one of the pillars of this temple of Bacchus, and the knowledge of this fact makes him a caterpillar in the temple of God. The Church member who rents his property for saloon or prostitution purposes is a worse enemy of the cause of Christ than the avowed infidel. The "whited sepulcher" of his profession does not conceal the "rottenness and dead men's bones" of his inner life. To those who know his double life his presence in the Church of God is malodorous and ghastly. If some one should take his name from the Church roll and write it over the door of the saloon and the house of ill-fame, from which he gets his rent, it would serve him right. The money he places in the collection-box on Sunday is so foul that it pollutes every clean dollar it touches. To have it go with the widow's mite or the rich man's honest dollar, baptized in prayer, is like herding together sheep and swine, doves and vultures, demons and angels. The Church that knowingly uses the devil's money in doing the Lord's work will have to pay interest to the devil in some way, and it is better not to be under such obligation to the Prince of Darkness. The interest will sooner or later amount to a mortgage, which the Old Friend will be glad to foreclose.

The investment in theater stock is about as bad, for the theater as an institution, despite the occasional clean play and player, is in the business of polluting morals. To sum it all up in a word, the business of every Christian man should be able to stand the test of the Ten Commandments and the higher law, "Thou shalt love thy neighbor as thyself."

II. METHODS OF BUSINESS. The law which rules the nature of one's business should also apply to its methods, and under this head let us consider four things.

1. *Honesty.* Paul wrote to the Romans, who lived in an atmosphere of diplomatic intrigue, "Provide things honest in the sight of all men." There is a universal consensus of opinion as to honesty. It means truth in word and action. It is the apposite of sham and deception. The honest merchant will tell the truth

about his goods. The honest manufacturer will not put a first-class label on a second-class article. A man in a Boston inquiry meeting said, "I can not become a Christian because I sell second-class goods with first-class labels." And he was right. The poor fellow had sold his immortal soul at a paltry price, but he was wise enough not to try and hide the transaction from God. He refused to put his dishonesty under the cloak of religion. (Illustration 141.)

Honesty is the best policy, always and everywhere. The man who is honest for the sake of policy is not an honest man, but he is a shrewd one. He knows what is for his best interests. The man who is honest because he is conscientious can not afford to refuse present gain in the hope of larger gain in the future. If he seems to fail because he is conscientious, his seeming failure will be the stepping-stone to success. No financial gain can atone for moral loss when a dishonest act is committed or condoned. Better fail in purse and succeed in character than succeed in purse and fail in character. A big bank account can not make amends for poverty of manhood, and the dishonest man can not have the consciousness of manliness. The sense of meanness will always mar his enjoyment of riches. There is more happiness in clean poverty than in polluted wealth. (Illustration 142.)

Conscientiousness has even a higher money value than a willingness to lie, by word or silence, to make a few dollars. A cashier in a bank was discharged by the president because he refused to do what his conscience did not approve, and within a few days that same president recommended the discharged cashier for a position with a much larger salary. "You can depend upon him," he said, "for he will not go against his conscience." (Illustration 143.)

2. *Industry.* Some one has said, "Man is an animal as lazy as circumstances will permit," and I fear that there is too much truth in the saying. Few of us are born strenuous. We like our ease. Sleep is popular. (Illustration 144.) I know that the ability to rest is as important as the ability to work. Doing nothing as a business is very wearisome. The honest toiler is the sound sleeper, and to the man of strenuous exertion the vacation

is relaxation and strength; but in order to relax there must be something to relax. Rest implies industry, and industry more than ability is the secret of success. Sir Isaac Newton insisted that he was not a genius, but he did the work of a genius because he had learned the secret of persistent application. "My sword is too short," said a Spartan soldier to his mother as he started to battle. "Add a step to it," was the reply; and if one will add to the short sword of mediocre ability the step of patient industry, he will conquer the difficulties that confront him in making life a success. "Seest thou a man diligent in business; he shall stand before kings; he shall not stand before mean men."

3. *Altruism.* Try your business by the Golden Rule, which means to live, let live, and help live. The rich merchant who would crush the shop-keeper on the opposite corner by selling his wares at less than cost deserves the malediction of mankind. The trust that would destroy a man's business because he will not come into their combination is a devil-fish, whose slimy tentacles should be cut off by law. The trades union that would compel a man to join it, or starve him and his family, is a diabolical tyranny. The trust and the trades union have a right to organize for the promotion of their own interests, but they have no right to compel others, on penalty of death or starvation, to come into their ranks. To do so is to adopt the methods of the Spanish Inquisition. When the rule of gold displaces the Golden Rule there is always loss. No amount of financial gain will atone for a greedy, grasping disposition, and one need not resist the sense of satisfaction which he feels when now and then it is made apparent that greed has overreached itself and suffers loss in the attempt to rob its neighbors. (Illustration 145.)

4. *Morality.* The truly altruistic man is moral. He lives in right relation with his fellows. And yet it is so important that Christian men should conduct their business in accordance with sound moral principles that I venture to make a separate division and label it "Morality." Let no moral taint be in the nature or method of your business. Professor Drummond was right when he said that the primary purpose of a factory is not to make things but men. The factory which makes good shoes and bad men is

worse than a failure, though it may pay fifty per cent annual dividend. The factory that makes good cloth and bad character is a curse to the world. (Illustration 146.)

III. MOTIVES IN BUSINESS. Some men make money just for the sake of making money. Business is what Ruskin calls it, "a great game." They make a dollar that they may make another dollar. It is like gaining runs in baseball. A run is good for nothing but to count, and the game is to make more runs. Others make money just to gratify the flesh. They want what money can buy: a luxurious home, sumptuous fare, fine clothes, carriages, and automobiles. Trips to Europe are to them the *summum bonum* of life. Still others make money that those they love may have the necessities and luxuries of life. And others desire to do good. They would like to leave the world better than they found it.

But the highest of all motives is that we may serve God in serving our fellow-man. "To do good and communicate forget not, for with such sacrifices God is well pleased." This Scripture unites philanthropy with spirituality. It urges us to please God by helping man. Such a motive uplifts and inspires. It keeps us on the earth while we look up to heaven, and this looking up lifts up. The sense of partnership with God ennobles; the honor of it can not be surpassed. The thought of stewardship which recognizes God as proprietor, while we do business on His capital, carries with it a sense of dependence upon Him as well as responsibility in using His gifts that can not fail to make noble character. Business men assure us that it is difficult for them to foster their religious experiences and to keep up their religious duties while absorbed in the secular. Observatories built in great cities are almost useless, for the jar of the rumbling wheels of commerce shakes the telescope so that the astronomer can not make delicate observation of the heavens; and the Christian business man in the rush and turmoil of business life finds that his religious duties are interfered with. It is hard to pray in the midst of so much confusion.

The difficulty arises from a too clear-cut distinction between business and religion. Let him wipe out the word "secular" from his vocabulary. He is God's steward, and now his office becomes sacred as a church; his ledger is as holy as his Bible, for both

are God's books. He can now pray without ceasing, for he realizes the need of God as much in his counting-room as in his prayer-meeting. The whole world has become a temple, God's house, where God is worshiped in consecrated service through the week, as in public song and prayer on the Sabbath. Every spot is holy ground and every day a holy day, every garment a vestment and every meal a sacrament. The Sabbath he hallows by closing his store for the worship of God in the sanctuary; Monday he hallows by opening his store for God's presence and help, so that it, too, becomes a sanctuary of service. He goes to the Lord's Supper to memorialize His death, and when he goes to breakfast, dinner, or supper he recognizes the living Lord as his guest and thanks Him for His presence. The middle wall of partition between the secular and the religious has been broken down. The veil of the temple is rent in twain, and all God's house in which he lives is turned into a Holy of Holies. He still delights to hear the music of organ and choir in the church, while the melody in heart is a choir singing unto the Lord all through the week.

The Power from on High.

REV. G. R. ROBBINS, D. D.

And, behold, I send the promise of My Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high. Luke 24:49.

"THE promise of My Father." This was God's promise of the Holy Spirit. It was a very ancient promise. It was given to the world even before the great Messianic prophecies of the venerable Isaiah had been spoken. It was at least eight hundred years old; for it was about eight centuries previous to this eventful day that the Lord God, by the Prophet Joel, had commanded, "And it shall come to pass afterward that I will pour out My Spirit upon all flesh; and your sons and daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the hand-maidens in those days will I pour out My Spirit." This, then, was a great and glorious promise which was to have a great and glorious fulfillment proportionate to the greatness and gloriousness of the Promiser. It was not to belong exclusively to any one age, for it was given to all who should claim it; for it was also promised that "the Spirit should abide forever."

"But tarry ye in the city of Jerusalem." "Tarry,"—that is not always an easy thing to do; that all do not like to do; that is what many suppose belongs to the stupid, indolent, conservative, and not to the stirring, active, progressive man or Church. But have you not considered the ministry of waiting? And have you not yet learned that a large part of life and its discipline is composed of tarrying? Before you can enjoy the beauty and fragrance of the flower you must wait for the unfolding of the bud. Would you taste the sweetness of the blossom? Not until the ripening of the fruit. Would you garner the harvest? Not until the seed

has germinated, grown, and ripened. How true all this as relating to our understanding the Sacred Scriptures, solving the problems of history, untangling the mysteries of Divine Providence, unfolding the prophecies of the future!

"Tarry?" That is a duty. Pass through the Bible and you will hear God commanding the Israel of old not only "to go forward," but "to stand still." The same angel bidding Mary and Joseph to arise and take the young child Jesus and flee into Egypt also bids them remain there for a season. The same Lord and Master who commissions His disciples to "go into all the world and preach the gospel" also orders them to "tarry in the city of Jerusalem." Like watching and praying, believing and doing, so tarrying and going are inseparable, each the supplement and counterpart of the other. It is just as much our solemn duty sometimes to stand still and wait as to move forward. Nor is it a loss of time. Who will say that the Master Himself was not serving as verily during those thirty years of His private life on earth as during the more eventful three years of His public ministry? Yes, poet, inspired or uninspired, thou didst write truly—

"They also serve who only stand and wait."

What? Are they doing nothing who on bended knees continue steadfast in prayer? By simply tarrying in "the Upper Room" and praying a little company of believers may do more for the evangelization of the world in this generation than a host of noisy proclaimers on the housetop. Would we all might know more of the philosophy and power of waiting without impatience and murmuring; waiting in prayer and with expectation and confidence. For then, when whispering our supplications into the ears of the Almighty, we might be doing our most efficient and far-reaching work for time and eternity. Mark these words: To wait in some place of prayer is absolutely necessary in order to receive the heavenly endowment of the Celestial and Omnipotent Power. "But tarry ye in the city of Jerusalem, until ye be endued with power from on high." It is to this last clause in particular your attention is invited; and this will be the central thought of our meditation: "*The power from on high.*" This is our great need. Why?

1. *That We May Have Power Within Ourselves.* "The soul that sinneth shall die," solemnly declared God. Until the soul has been regenerated it is dead. Yes, dead as that tree in which no longer circulates the sap essential to nutrition and life; dead as that body in the coffin through the veins and arteries of which no longer flows the blood, so is the soul not made alive by Christ Jesus. (Illustration 148.)

In the Genesis of the Word it is written, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." In the Gospel of John we are told in the evening of the day of Christ's resurrection, when the risen Lord had given the commission to the disciples, "He breathed on them, and said unto them, *Receive ye the Holy Ghost.*" If now the inspiration in the Garden of Eden was "the symbolic infusion of the spiritual principle," then the "afflatus" in the "Upper Room" may be called "the symbolic effusion of spiritual power." So it is. And this is the only sovereign power a man can possess. By this impartation of the Spirit the Lord God may be said to be developed within the soul. You see there is a vast difference between having God with us as a companion and God within us the hope of glory. The one makes Him simply an associate, the other an abiding and moving, working Omnipotent Omnipotence.

It is evident there must be life and power within in order that there may be an outward expression and effect. It is not possible to get out of a person what is not in a person. The reservoir must be filled before it can pour forth a stream of water. We can not hope to be successful in things spiritual if the heart is not filled with the Spirit. He it is who communicates to us impulses, desires, inspires with zeal, and quickens the entire person. It is truly amazing what a naturally unlovable and unpromising person can become and accomplish through the Spirit of God. Latent faculties and slumbering forces are thereby developed, the existence of which may not have been known before to the possessor. Paul is right: "If any man be in Christ Jesus, he is a new creature; old things are passed away; behold, all things are become new." What gentleness, meekness, patience, temperance, goodness, boldness, enthusiasm, quickening of all the powers of body, mind,

and soul, willingness to do, successes, are all brought about by and through the indwelling Spirit! Look at the unlettered fisherman of Galilee after the hour of his endowment—Peter. Hear him speak! How well-chosen his words! How shining and finely whet and sharply pointed his sentences! How cogent his reasoning! How Biblical his discourse! How firmly he grasps the truth and beautifully and forcibly unfolds it! How thrilling and masterful his eloquence! How wonderful the effects of the sermon upon his audience! Who ever heard of an unlettered fisherman doing the like before? Thus marvelous things have frequently been done by the disciples of the Lord when the fire from heaven has been burning in their hearts. And this same fire within the soul of any sanctified man will make that man a mighty engine of power. And, hear me, not having the Spirit in the heart more than aught else is what makes so many of the followers of Christ to-day feeble and apologetic in the world. May we not all, then, do well to tarry in some place of secret prayer until we be endued with power from on high?

2. *That We May Have Greater Power in Understanding and Using the Word of God.* It is undeniable there are practical and important parts of the Bible so simple that those of meager natural ability and understanding may not err in understanding and applying. It is also undeniable there are in portions of this Book of God many things “hard to be understood,” aye, some things that baffle the scrutiny of the wise, set at naught the wisdom of the philosopher, scientist, theologian; things into which the angels desire to look and can not possibly fathom.

To him who has not the Spirit this Book is a sealed book. Paul says, “The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned.” It is neither in the providence of genius, talent, learning, that the seal can be broken; it is none of these things which can reveal “the hidden wisdom which God ordained before the world unto our glory.” No, it is only the opening, illuminating, revealing Spirit. Says Peter, “No prophecy of the Scripture is of any private interpretation.” Why not? Because as the prophecy did not come by the will of man, it can not, therefore, be fully understood by the will

of man. As holy men of old were moved by the Spirit to write the Word, so with reason we may assert holy men of God must be moved by the same Spirit to unfold and interpret the Word. Said Jesus, "Howbeit, when He the Spirit of truth is come He will guide you into all truth." True, He will not make known to us all there is in this volume, but step by step will lead us on, on into the truth, day by day making known new beauties and hidden depths of meaning. (Illustration 149.)

Before the heavenly effusion of the Spirit on Pentecostal day the apostles had but a vague conception of the Old Testament Scriptures, or even the words Christ had personally addressed to them; but on and after that supreme day they saw "with new eyes," or rather their eyes had new and powerful lenses put in them, so that they became as telescopes with which to scan the broad expanse of the Word of God. The Old Testament, which previously had been to them a dark night, now glittered and sparkled with the "newly discovered planets of ever-revolving truth." Well may we repeat, When the Holy Ghost has come upon us we shall go to our Bibles with a new reading-power, and we shall see wonders where before we saw nothing because of our spiritual blindness. May we not do well, then, to tarry in some Jerusalem until we be endued with power that we may have a better understanding of the Bible?

3. *That We May Have More Power in Prayer.* I am an old-fashioned believer in prayer as a distinct, unique, elemental force in the spiritual universe. I am simple-minded enough to ask the Lord to assist me in finding my penknife when mislaid or lost, and expect to find it. What matchless blessings, temporal and spiritual, have been brought down from heaven in answer to prayer! What wonderful things might be secured to-day if all our Lord's disciples firmly believed in prayer!

Is it not an indisputable fact that the spiritual strength of an individual or Church may be gauged by their prayerfulness? Surely we have no right to expect the Lord to put forth His might unless we have entreated Him so to do. When the little company were gathered in that memorable Upper Room they were doing their greatest work. And so it may be with the Church when assembled in the weekly prayer-meeting. Praying nights

have always preceded Pentecostal days. Without the former there will not be the latter. To be prevailing Israels we must be wrestling Jacobs. O, for more fervent, persevering, faith-believing prayer!

But let us not be unmindful of the fact that all acceptable prayer is wrought in the heart by the Holy Spirit. Says the apostle: "We know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which can not be uttered." The promptings and desires which God accepts must first be excited in the heart by the secret operations of the Holy One of Israel. Truly suggested, our High Priest will put in His censer no incense but that which the Spirit compoundeth. Says Jude, "Keep yourselves in the love of God, praying in the Holy Ghost." Does the expression seem peculiar? Well, have we not learned that there is such a thing as praying in the air? Sad fact that many prayers are mere verbiage, cant, utterances of pleasing sentences! Instead of rising into heaven, they do not go as high as the top of the Himalayas; nay, not as high as the top of our heads; and there, like sounding brass and tinkling cymbals, they jingle in mockery.

Considering the power of prayer, what it has accomplished, and that the Spirit is its Creator and Indictor, do we not well to tarry until we receive the Celestial Endowment?

4. *That We May Have Greater Spiritual Power with Men.* We are redeemed for a purpose. That is not simply that we may be saved ourselves, but be the agents of saving others. By all means to save souls should be the aim of every Christian.

What is essential? The Holy Spirit in the heart. I remember when in college one of the professors constructed a huge bar of iron into a horseshoe, which hung suspended from a bar of iron above it. To that metal it was neither glued nor welded, but through the iron wire coiled around it there ran a subtle current of electricity from a galvanic battery in another room. The second the current was stopped the horseshoe dropped. Does not the simple illustration suggest that all the lifting power of a Christian comes from heaven through the current of the Spirit of God? The Spirit must flow into the heart of him who would help save some one and into the soul of him who would be saved.

You remember that when the prophet had delivered his message in the silent valley of the dead a certain measure of reconstruction was the result. Bone was knit to bone, sinews and flesh covered those bones. The bleaching skeletons became bodies of men, "but there was no breath in them." It was not until the prophecy unto the wind had been uttered and the breath was breathed upon the slain that they "stood up upon their feet an exceeding great army."

Now, it does seem when we consider the misery sin is working, the lives burning out and perishing with passion and appetites, the homes made desolate and sorrowful, the nation ruled by selfishness, the millions of unbelievers in this land, and the millions upon millions of heathen abroad, the immortal souls all the while disappearing from the scenes of earth to awake to shame and everlasting contempt in the world of the everlasting lost, and then call to mind there is only one power—the *power from on high*—that can change all these things, then—how earnestly, persistently we should unitedly seek the presence and aid of the Holy Spirit!

Listen! The Holy Spirit may be had. How? Let Christ answer: "Ask, and ye shall receive." The Fatherhood of God is the sure ground of expectancy. What says this Father? "If a son shall ask bread of any of you who is a father, will he give him a stone?" Or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask for an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them who ask!" Ah, friends, the trouble too frequently is, "Ye have not because ye ask not." God forbid we as individuals or Churches should miss the divine blessings for the lack of asking!

Why not ask for an outpouring of the Spirit? God wills to give this gift "not in stinted measures." The apostles were "filled with the Spirit." Why not we? The Fountain Source is infinite. I have read that in the old mythology of the Scandinavians ■ mortal attempted to drain a goblet of the gods. The more he drank the more there was to drink. His amazement grew until he discovered that the goblet was connected with the sea, and that to empty it he must drink the ocean dry. Surely, as one puts it,

there is great comfort in this, that in all our toil for the salvation of souls our work is superintended and supplemented and energized by One whose resources are vaster than the ocean, and whose activity is as all-reaching as the tidal wave that sweeps round the world.

“And when the day of Pentecost was fully come they were all with one accord in one place.” Would it were thus with us here gathered; for then perchance suddenly there might come a sound from heaven as of a rushing mighty wind and fill this sanctuary where we are sitting.

“And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the Word of God with boldness.” Would that with a similar faith we might pray just now, that, like them, we might receive the same endowment, that we might speak the word with similar boldness, and we would go forth from this service as giants, and the earth would tremble beneath our feet. Let us pray.

The Conditions for Effectual Christian Work.

REV. S. K. MOSIMAN, PH. D.

Ye that are Jehovah's remembrancers, take ye no rest and give Him no rest till He establish and till He make Jerusalem a praise in the earth. Isaiah 62: 6, 7. (American Revision.)

THE words of the text are found in a beautiful passage of Messianic prophecy. Judah is in captivity. Zion has been named "Desolate" and "Forsaken," but she is now to receive the new names of Beulah and Hephzibah; *i. e.*, "Married" and "My delight is in her." Though Jehovah had cast off the nation, she is now to become a diadem and a crown of glory in the hand of God. Jehovah will now speak on behalf of the forsaken one and the watchmen upon the walls can not remain silent. The heralds are taking up the refrain and cry as the exiles are passing out through the gates of Babylon: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones. Say ye to the daughter of Zion, 'Behold, thy salvation cometh.'" However, the glowing anticipations of the great prophet of the Exile fall far short of fulfillment in the return of the captives from Babylon, and the prophet has thus become the herald of the good news of deliverance to the captives of sin in every age. The aim of every phase of Christian work is "freedom," and the motto on every Christian banner should be "forward." This being so, we may well ask, "What are the conditions for effectual Christian work?" In the light of the text, let us state them as follows:

1. A definite conception of the work to be done.
2. A forgetting of the past.
3. Concentration of energy.

I. A CLEAR AND DEFINITE CONCEPTION OF THE WORK in hand is the *sine qua non* for success in any undertaking. This is no less true of the work of the Christian Church. God has always used men

for the extension of His kingdom upon earth ; He does so now, and He always will. But He does not use them as dummies. The prophet of the Exile calls out to the leaders of the Return, "Ye that are Jehovah's remembrancers, take ye no rest and give Him no rest till He establish and till He make Jerusalem a praise in the earth." A "remembrancer," as the title is used in the Old Testament, was a high officer of the king, whose duty it was to remind the king of important business by preparing matters for his consideration and laying them before him. He understood the king's business. We would call him "private secretary to the President." The remembrancers of Jehovah in the Exile were those who had the Return at heart, and who planned, and labored, and prayed for its accomplishment. In fact, the Return was a success only in so far as men planned, and labored, and prayed for it, thus fitting themselves for the work which was divinely ordained for them. But a man can not plan, nor pray, nor labor intelligently unless he knows what he is to do. We, too, are Jehovah's remembrancers, God's private secretaries, and if we are to do His work in an acceptable manner we must know what we are to do ; we must have a clear conception of the work to be done. What, then, is the work of the Christian Church ? Negatively it is not a work concerned with self alone :

"Thyself and thy belongings
Are not thine so proper as to waste
Thyself upon thy virtues, they on thee.
Heaven doth with us as we with torches do,
Not light them for themselves ; for if our virtues
Did not go forth of us, 't were all alike
As if we had them not. Spirits are not so finely touched
But to fine issues ; nor nature never lends
The smallest scruple of her excellence,
But, like a thrifty goddess, she determines
Herself the glory of a creditor—
Both thanks and use.

If these words of the great poet are true of the individual, how much more do they apply to the Church as a whole, and especially to every one who aims to do Christian work ! Service to our fellow-man is the keynote of the heavenly kingdom, and, according to the very nature of that kingdom, a selfish religion unfits a man from

enjoying it. The man who would monopolize the benefits of the kingdom finds its gates so strangely narrow that he can not enter.

“Who seeks for heaven alone to save his soul,
May keep the path, but may not reach the goal;
While he who walks in love may wander far,
Yet God will bring him where the blessed are.”

Positively Christian work is a work for others, a work that has to do largely with the weaker members of society—weak physically, socially, and spiritually. When Jesus began His work in Galilee He came to Nazareth, and, according to His custom, went into the synagogue. There He took up the Scriptures and read from Isaiah:

“The Spirit of the Lord is upon Me,
Because He hath anointed Me to preach good tidings to
the poor:
He hath sent Me to proclaim release to the captives,
And recovering of sight to the blind;
To set at liberty them that are bruised;
To proclaim the acceptable year of the Lord.”

In these words Christ realized His mission to the world. Spiritually interpreted, as Christ interpreted them, they point out to the Christian of to-day the path of duty and service. To bring a message of good tidings to the poor, to release captives fettered by the bonds of passion and appetite, prejudice and tradition, fear and servility, to give sight to those who are blind to a life of goodness and holiness, to set at liberty the bruised—in short, to make the weak strong, this is the work of the Christian of to-day, and no effectual work can be done until he recognize his mission. If the Christian Church is to make men and women as they ought to be, it must know men and women as they are. But every church moving out from the center of town, and every dwindling church in country or city is a confession of ignorance, a confession that the Church does not know life, a confession that it does not understand the thoughts and feelings of a large number of men and women who are throbbing with life to-day. True, if the Church is to have a message for the world to-day it must furnish the character that will speak to the age. This age needs men and women to lead clean, honest, upright, pure, and useful lives, purged from all cant and

hypocrisy. Never has there been a time when consecrated Christian character could avail so much as now. But it can avail nothing if the point of contact is lost. What is needed is a life on a high level, full of help and sympathy for all on a lower level and willing to reach down and help the weaker brother. This is the mission of the Church, as it was of Christ. The first and chief condition for effectual Christian work is that the Church recognize her responsibility to her fellow-man—but a Church which expends all its energy to pay running expenses on the ice-cream plan never does—that she know her fellow-man, and know that he can be made strong through consecrated character.

II. But knowledge is not all. It is not always followed by action. EFFECTUAL WORK IMPLIES THAT THE WORK IN HAND BE ATTENDED TO IN SPITE OF THE PAST. Ye that are Jehovah's remembrancers, take ye no rest until He make Jerusalem a praise in the earth. In spite of the fact that Zion had been called "Desolate" and "Forsaken," in spite of the fact that the "remembrancers" had been born in Babylon, and probably had established their homes there, they were nevertheless to look forward. "Forward" was to be the motto inscribed on their banner. A forgetting of the past is a condition for effectual Christian work. Paul realized this. "Brethren, I count not myself yet to have laid hold; but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press onward toward the goal unto the prize of the high calling of God in Christ Jesus." Paul certainly had a great many things to forget. His pharisaism, his life of ease and comfort, his persecution of the Christians; and then as he entered the Christian life he had to forget the insults and slanders heaped upon him, his hardships and disappointments, his perils and imprisonments. Yet he makes a forgetting of all these things the condition for the attainment of a perfect and divine character that he may do effectual service for his Master.

The Christian Church, too, must forget many things in order that she may be a real remembrancer of Jehovah. Even past achievements are often a hindrance to progress and effectual work. There is no man, whose efforts are worth anything, who does not look forward to greater achievements in the future than he has accomplished in the past. We are told the story of a great sculptor

who longed to die for this reason, that he had been satisfied with his own performance, satisfied for the first time in his life, which was equivalent to saying that he had realized the goal beyond which there could be no progress. The Church which is proud of its past history and rests its oars on its past achievements is in great peril.

Past failures, too, must be left behind if there is to be any advancement. Perhaps all of us can look back to failures in our life. We can see where irreparable mistakes have been made, where our education was misdirected, or where we have been injured by holding wrong opinions or taking the wrong side of a question. Now, according to the Apostle Paul, it is wise to forget all this and to press on toward the goal. Mistakes are made in Christian work and in the Church, unless we hold that the Church is an infallible institution, in which case we could scarcely speak of real progress. These must be left behind.

Then, too, we as Christians must give up past prejudices, which is always a manly thing to do. No other thing hinders Christian work more than our petty prejudices. Past traditions, not based on the Word of God, especially when they are the mother of prejudices, ought to be given up. Things that belong to the past alone, which do not reach into the future through some vital principle, must be buried with the past if we wish to do effectual work. (Illustration 151.)

III. We must not only have a conception of the work to be done, not only forget the past, but if we are to do effectual work WE MUST CONCENTRATE OUR ENERGIES UPON THE WORK TO BE DONE. "Ye that are Jehovah's remembrancers, take ye no rest and give Him no rest till He establish and till He make Jerusalem a praise in the earth." These returning exiles, the remembrancers of Jehovah, had one thing in mind—Jerusalem was to be made a praise in the earth. Notice the means employed for the accomplishment of this purpose. The human and divine agency are blended into one effort. That is what concentration of energy means. Ye that are Jehovah's remembrancers, take ye no rest and give *Him* no rest. It is a fine thought of the poet that causes him to liken a worker in God's kingdom to Jehovah's private secretary taking no rest and giving Jehovah no rest till the work in hand be accomplished. Christ teaches us the same lesson in His discourse on prayer recorded in

Luke 11:1-13. But you say, "Israel failed to realize their hopes in the Return." They failed only in so far as they lacked faith and energy. But they did not fail, for out of the Restoration came He who is the true glory of Israel, whose servants we are and whose kingdom we seek to establish. Let Paul's watchword, "This one thing I do: I press on toward the goal for the prize of the high calling of God in Christ Jesus," be the watchword of every Christian. Paul was striving for perfection of character. So is every Christian whose faith is genuine. Each day furnished countless opportunities of becoming Christlike in character. By perfecting our character we can become remembrancers of Jehovah, who can aid Him in the accomplishment of His purpose. Being true remembrancers of Jehovah, taking no rest and giving Him no rest till He establish and till He make His kingdom a praise in the land, we will be fulfilling our mission and doing effectual Christian work.

The Light of the World.

REV. LEVI GILBERT, D. D., LITT. D.

Again therefore Jesus spake unto them, saying, I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life. John 8:12.

NO FINITE intelligence can ever compute the significance and effect of the coming into humanity of One who spoke of Himself as the "Light of the World," who said, "As long as I am in the world I am the Light of the world." The lofty self-assertion of Jesus, combined with His undeniable modesty, is one of His most astonishing characteristics. In the same breath that He bade all who labored and were heavy-laden to come unto Him since He had power to give them rest, He described Himself as "meek and lowly of heart." And, though He calls Himself the Way, the Truth, the Life—the only one who knew the Father perfectly, the one to whom all judgment was committed—yet no accusation of egotism can be lodged against Him. He sought not His own glory. There is in Him, as has been noted by many writers, a matchless combination of power with gentleness, of lowliness without abjectness, of supremacy without pride, of perfect holiness conjoined to fullest sympathy with the sinner. Nevertheless the loftiest assumptions of imperialism fade before the calm claims which, without boastfulness, were made for Himself by this humble Nazarene.

But while it was comparatively easy—a fanatic might have done that—to assert such majestic claims, the wonder of the ages is that they have been more than realized. This Peasant from Galilee, this Carpenter-Prophet, who had traveled to none of the civilized lands or world-centers—(Rome, Athens, or Alexandria)—outside of Palestine and Jerusalem, who had attended none of the famous seats of learning, who had seen no map of

the world, who lived before modern Europe and the discovery of America, who was branded as fanatic, heretic, devil-possessed, and a rebellious revolutionist, who suffered death by the most shameful form of capital punishment—this man—it is the marvel of all time—occupies the throne of the world. Nothing is surer than that this Jesus permeates all our modern life, pervades and inspires all of its activities and ideals. He has undeniably made good His affirmation that He was the world's light.

In the domain of the intellect His words, as a teacher, created a ferment of thought in the first Christian century and set minds thinking and pens moving. He who, except with His finger in the sand, wrote nothing Himself, has called into being innumerable volumes for the exposition of His truth. The preaching of His gospel was with an appeal to the intellect and reason. Popular education, the courses of the universities, the pursuit of the truths of nature, the unification of the relations of science and religion are grounded in Him. All the scattered rays of light, from whatever source, focalize in Him. All truths converge in Him who was *the* Truth. He dominates the mind of the twentieth century.

He is the light that lighteth every man coming into the world. He says to us each individually, "He that followeth Me shall not walk in darkness, but have the light of life." He furnishes impulse and guidance in all questions of conduct. He is the light of *life*. He illuminates conscience so that it desires to do right, to treat all men as Christ's brethren, to be guided by Christ's Spirit. In all the relationships of existence—in the home, in business, in civic affairs, in society, in matters great and small—He supplies the supreme regulation. He does not lay down a minute code for the discipline of the moral life, but enumerates some few great principles. No safer rule for any of us, in debatable matters, can be imagined than this: "How, with His holiness, would Jesus act if He were in our place? What would He do if He were in our circumstances?"

The sublime commandment of a supreme, unselfish love for God and neighbor, given by Jesus, has been a pillar of fire for humanity's march ever since. In Him was life—the life of an illimitable and holy love—and that life has been the light of

men. The light which we perceive with the eye is but the symbol of Him who was the *true* Light—the great reality. With the illumination that He affords all the complexities of moral debates are ultimately straightened out. Men perceive what purity, honor, generosity, bravery, and honesty require of them. When a man becomes a Christian he knows that a whole group of actions that he formerly allowed has become impossible to him. Instinctively he recognizes a higher basis for his business dealings, his domestic and civic relationships, and his recreations. Questions of “minor morals” no longer become matters of doubtful interpretation.

Likewise, in society, Jesus has proved Himself to be the world's light. Society is not to be redeemed from its evils by legislation merely. Repression by the police will not suffice. “The law was given through Moses; grace and truth came through Jesus Christ.” There is necessity in the very organism of society for a regenerating principle—a life such as Christ can imbue it with. This life inheres in His blessed Person. He says, “*I am the Light of the world.*” It is His personality, not merely the teaching He gave, which was light-giving. Spiritual influences emanating from Him are vivifying the social and corporate body. Only in the light which He gives and which is the very light of life for the strenuous world of to-day, can the solution be undertaken of the tremendous evils of intemperance, divorce, poverty, licentiousness, and ignorance. Only in that light will the strife between capitalist and workman, the perils from congested wealth, the control and direction of our cities come to right adjustments and solutions.

At times the leaders of the moral forces may seem to be groping in utter darkness. But it is wonderful what light a fresh study of the Bible always yields. It is fertile in its suggestiveness, and the Spirit is forever taking of the things of Jesus and applying them to our modern conditions. The religion of Christ can adapt itself to the needs of each generation, and grows in its responsiveness to each century. There is no ill that afflicts our race but the cure for it can be found if patiently sought for under the leadership of Jesus. Frequently the champions of truth seem hopelessly divided. The hosts of sin gloat over their confusion. But in due time Christ will lead His children, if they prayerfully

seek His direction, into the right methods which shall insure victory. God is in His world and working on the side of the good. Christ is enlarging His kingdom and will give grace and wisdom to all those laboring with Him. "The Light of the world is Jesus."

A recent biographer styles Christ "the Unaccountable Man." He not only performed miracles (which can not be explained, as some would attempt, on the modern theories of "mental suggestion"), but He was Himself the Great Miracle. As one writer phrases it: "Is it not less marvelous that Christ should be Deity incarnate, than that an impostor, blasphemously claiming equality in essence with God, should have set before the world the sublimest, noblest, purest character in history?" Keim, though touched with rationalism, declares that Jesus in the characteristics of His inner life and in His historical significance is without parallel; that in His person a divine miracle is disclosed; that He stands for a new creation in humanity, a completion of the divine image; that to view His person is to view not merely a work among many works of God, but the most peculiar work, the specific revelation of God.

What explanation on the human and earthly plane can be given of One who—to summarize Fairbairn's representation in "The Place of Christ in Modern Theology"—spoke of Himself as greater than Jonah, than Solomon, than Abraham; greater even than the most sacred institutions—the Temple, the Sabbath, the Law, and the Prophets—which He superseded and fulfilled; not only great as regards the past, but necessary as regards the future—the one Being needful for all men everywhere and needful not simply as an official, but as a person. It is by His relation to men, and men's to Him, that they are to be judged, saved, or lost. To receive or reject Him is to receive or reject God. He is the living bond of unity necessary to fellowship among men and worship of God. No one cometh unto the Father but by Him. And as necessary and unique He is universal, invites all, and promises rest to all He invites. He is sufficient for every human need, and becomes through His death only the more mighty. By being lifted up He is to draw all men unto Himself.

No merely human being in his senses could ever be conceived as using such language concerning himself. Something more than a purely human consciousness comes to manifestation in Christ's

mighty declarations that all things had been delivered unto Him by His Father, that He is endowed with all authority in heaven and earth, that confession or denial of Him before men shall earn confession or denial before the Father and the angels, that all nations are to be gathered before Him and to receive at His hands the awards of eternity. He definitely asserts His oneness with God and His whole bearing assumes it. The Arian and Unitarian views of Jesus have never commended themselves to the great mass of Christians through the ages, and they are not making headway now. One of the most recent and competent German critics, Professor Koegel, after the most learned and exhaustive review of modern rationalism, deliberately concludes that all the efforts of advanced criticism to give to Christ a character different from that assigned Him by the Gospels and Epistles have proved futile, and have been adequately answered by the conservatives. The historic Jesus is not yet supplanted by any imaginary creation, the product of subjective criticism. Christian scholarship is not yet bankrupt, and it still has the power to defend the authentic gospel picture of Jesus Christ.

This glorious being is the very Jesus of our humanity. He mingles with the common people everywhere. He does not disdain their innocent festivities. He does not spare Himself, and frequently is near exhaustion in His service for the multitude. He can sleep soundly in a storm, resting on the hard planks of a fishing boat. There are no luxuries in His daily fare, but only the simplest dishes of the poor. And yet He has no scorn for the rich, but, on invitation, sits with them at their boards. There is healing in His word and touch, and throngs of sufferers go down to their homes restored and rejoicing. He sympathizes with the crowds of hungry people about Him, and provides them food. His teaching is in the simplest words, with no ostentation of oratory. Any pulpit is good enough for Him. He will talk along the dusty highway, or sitting on a knoll, or by a well-curb, or in a fisher's boat. And when He and His band of disciples want recuperation and refreshment they will go off into some secluded country spot and rest awhile. And, just before His death it is into the garden of a friend that He retires to be alone with God and His soul under the solemn stars.

Let us not wonder that our modern painters have given us so

prominently this side of Christ's nature. It is needed for our human comfort. We want to be constantly convinced that this "strong Son of God, immortal love," is also a Son of man and Brother to our flesh. Hence the modern Madonna and the Babe on the arm are very sweet and tender, but very human. Their best halos are the manifest spiritual elevation which radiate from their faces. One painter gives us the Madonna of the workshop, where the Babe lies in Mary's lap, and nearby is the carpenter's bench with auger and adze; another shows us the arrival at Bethlehem—a Jewish woman in distress, kneeling in the street, outside the inn; another presents us Jesus and John playing with each other; the Boy is pictured to us by Hoffman—clear-eyed, open-browed, brave, manly, heavenly, pure. Again, Christ is shown eating in a peasant's barren home, with rough, horny-handed men about Him. Holman Hunt represents Jesus at His bench, while the shadow of the tools makes the ominous form of a cross.

Thus is brought to us the humanity of our blessed Lord most realistically and convincingly, and we rejoice to know that, being in all things made like unto His brethren, He has become indeed a merciful and faithful High Priest, and since He Himself has suffered, being tempted, He is able to succor all them that are tempted.

The hill called Calvary marks the place of the sublimest triumph the world has ever seen. Not as a victim but as a Victor did Jesus go to His death. The very hour which superficially seemed so favorable for the powers of darkness was the very time of their undoing. The Christ bore the cross more assuredly than that the cross bore Him. His whole life was a crucifixion, but throughout it all He was elate and courageous. There was no complaining, no self-pitying; neither was there any mere stoicism. His mood was stronger than that of a passive resignation. He took control and direction of His own life. While in one aspect of His death He was led as a lamb to the slaughter, He Himself declared that He had power over His life, and that no man took it from Him.

Not crushed, despondent, overwhelmed, but brave, resilient, hopeful, trustful, He came to the awful crisis. While He might well be described as a Man of Sorrows, those sorrows He never allowed to throw Him into gloom and despondency. He was al-

ways cheerfully buoyant and had strength to impart to others, even in the shadow of the impending gloom. "My peace give I unto you," He said. "These things have I spoken unto you that My joy may be in you." He attracted men by the radiance of His soul, and an effluence of uplifting inspiration went out from Him at the very time when it might seem that He Himself needed to be sustained and comforted. He faced a horrible and cruel death, but He spoke of it as being glorified by the Father. There was in His view a moral necessity that the Son of man should suffer in order that He might enter into His glory. Willingly He became obedient unto death. He knew that thus He should draw all men unto Him.

There was no self-thought in all that giving of Himself. Even though He knew that the world would turn to Him as the object of its loftiest worship, and that the earth would be covered with churches and cathedrals dedicated to His name, and that all art, literature and laws and civilization should become instinct with His very spirit, He was filled only with that one simple but magnificent thought—the love of those for whom in death He would give the last sacred pledge of His uttermost affection. No element of self-calculation entered into that perfect self-sacrifice. So this Christ would have us consider ourselves happy when men shall reproach us and persecute us for righteousness' sake. We are not to mourn, but to rejoice in such an hour. And James, the brother of our Lord, tells us that we are to count it all joy when we fall into manifold trials. The early Christians took joyfully the spoiling of their goods. They rejoiced that they were counted worthy to suffer with Christ and to be crucified as was He. They took pleasure in infirmities, reproaches, necessities, persecutions, distresses. (Illustration 150.)

There is nothing which is more obligatory upon the Church to-day than such a searching analysis of the preaching of Christ and His apostles, and such a questioning of every article in every confession of faith in the light of the earliest proclamations. Whether or not he has answered the question aright, Professor Harnack does well to propound the query which makes the title of his celebrated book, "What is Christianity?" For, just as the Romans under the Cæsars went on vainly imagining that they were living under a republican government, so may individuals, communities,

and churches to-day go on thinking of themselves as Christians all the time they are unconsciously swayed by non-Christian or anti-Christian ideals, and pursuing courses contradictory in whole or in part to the definite commandments of Christ.

It is well that we raise the question, "What would Jesus do?" It is commendable that we consider what is meant by walking "in His steps"—what it is to have "the mind that was in Christ." We may not be able to give categorical answers to every problem of daily life when we ask, "What would Jesus have me to do?" Nevertheless it is obligatory that we put the interrogation to ourselves. For every ethical question, big and little, general and particular, must somehow be settled by reference to the spirit of Christ and the broad trend of His instruction. The most of us, even at our best, are very imperfect Christians. We have enrolled ourselves in Christ's school, and we have a right to call Him Master, and to speak of ourselves as His disciples, but the mass of us are, after many years of tuition, not yet out of the first or second grade.

Do many of us embrace heartily the life of self-denial and cross-bearing that Jesus prescribes? Do we realize the beatitudes in our lives because we are among those whom Jesus pronounced blessed and happy? Do we conform to that lofty paradoxical saying that he that wills to save his life shall lose it, and he that is willing to lose his life for the sake of Christ and His gospel shall save it? Do we act as though we believed that the true road to eminence and influence was by lowly service—that the greatest in the kingdom is he who is servant and minister to his brethren? Do we dismiss from our minds oppressing anxieties as to temporal things, knowing that our Heavenly Father careth for us? Do we really heed the invitation of Christ to come unto Him, that He may give us rest in our labors and when heavy-laden? Do we live according to the delineations of the thirteenth chapter of First Corinthians? Do our works show forth the purity and sincerity of our faith as St. James so bluntly tells us must be the case? Are we living under the sway of that divine love to God and man that St. John contends is the very essence of Christianity?

We might go on asking many more such searching questions. As compared with the perfect example set before us by Christ—as compared with the lofty demand to be perfect men, even as the

Father is a perfect God—as compared with the unworldly spirit of those who stood nearest the Master and caught their inspiration direct from Him, doubtless most of us would fail at the testing. Nevertheless, the situation is not one for discouragement. We may honestly confess with Paul that we have not already obtained nor yet already are made perfect. But happily we can say that we are pressing on—that we are forgetting the things that are behind and stretching forward to the things which are before. Even though we may stand almost at the bottom of the mountain that loses its head in the clouds, it is not a little thing that we have begun to climb at all. We are running toward a perpetually flying goal. It is the infinite that is our ideal—an inexhaustible ideal that will lure us on throughout time and eternity.

And what is true of us is true of the world at large. Judged by any standards of absolute perfection, the world must seem an almost hopeless problem to the idealist. But Christ did not despair of it. He had faith for a redeemed earth—for the establishment of a kingdom of God. Little by little His magnificent conception is being realized. Looking back over two thousand years of history, we have good ground for confident hope. It may be a slow process, but the leaven is gradually but silently and surely leavening the whole of humanity.

Preparations for Pentecost.

REV. STANLEY O. ROYAL, D. D.

It shall come to pass afterward, that I will pour out My Spirit upon all flesh. Joel 2:28.

THESE words of the Prophet Joel are worthy of pre-eminent honor among Christians, for they furnished the Apostle Peter a text for the first sermon on the birthday of the Christian Church. They were well known in the letter, but were unfathomable in meaning until the amazing events of that Pentecostal morning explained them, and were explained by them. On that sunrise of a world's new day prediction and fulfillment, as a lock and its key, of little use apart, are brought together and treasures of exhaustless wealth are opened for the enrichment of believing disciples.

To the infant Church the predictions of the prophets were of fundamental value. Jesus urged His disciples to search the Scriptures and find among those words of eternal life convincing testimony concerning Himself. As He opened the Scriptures to their perplexed minds, in the light of what the prophets had said, they saw that their beloved Master was not a Nazarene fanatic, who would destroy or supplant the faith of their fathers. They discovered rather that He was the fulfillment of those very hopes which the best teachers of Israel had aroused and kept alive throughout the generations. They saw that His life, sufferings, death, and resurrection, so full of surprise to men, were no novelty in the counsels of eternity. They saw these facts as links in the chain of a divine program, which was working out a steadfast and eternal purpose and fulfilling the ancient covenant with Abraham and his seed. With their faith thus supported and their eyes thus opened, their hearts were set aflame by the discovery that Jesus was the Long-desired of their nation, the Messiah, and the Son of the Living God dwelling among men.

We have reached a time when the evidential value of fulfilled prediction is not needed so much as by the early Church. Have we not even firmer assurances for our faith? God, who in times past spoke to our fathers, hath also spoken unto us. Through thousands of years of history recording the transformation of whole generations of men from selfishness to sainthood, through the uplifting and ennobling of races and civilizations by the principles and the spirit of Christianity, we have a strong evidence which is full of consolation and assurance. Having given heed to the word of prophecy as unto a light shining in a dark place, we have seen the day dawn, and the day-star has arisen in our hearts. Therefore we have small need for calling up these prophetic predictions, not one of which shall lose its mate, to convince ourselves of the unshaken security of our faith.

Nevertheless these old-time prophets are no antiquated teachers having no message for our day. Their voices have not lost meaning for our century. If only we would stop and listen! We read that with the marvelous developments of wireless telegraphy the great and the important messages relating to a ship's distress and to the affairs of our national weal are being constantly intercepted and smothered by the confusions with which irresponsible boyish operators and experimenters fill the air. And so it is in this age. The air is full of clamoring chatterers whose din smothers the voice of Him who spoke in words which lose none of their urgency by the lapse of time. Happily for us modern research has recreated the past ages and has set before us the stage upon which these prophets of God acted their part. We see these heroic figures not as solitary oracles, but as members of a social order, in the presence of kings, courtiers, and soldiers; we see them in the center of a throbbing life, vigorous, and bustling with activities. By means of these studious inquiries we seem to have discovered some long-lost copies of the daily papers which report the life of those remote ages; and in these gazettes we find the words of the prophets as editorial comments upon the doings of the day. And such frank editorials no modern newspaper would dare publish at the peril of its circulation. In short, these Old Testament scenes furnish a panorama of humanity. And in the voices of the prophets we hear the judgment of God upon the conditions and the people around

them. And we hear none the less the voice of God pronouncing His judgment upon us and our conduct. We hear His call of warning, His appeal of compassion, and His threatening tone, which has even in that more of love than of wrath.

To the Christian disciple and teacher the chief value of these prophetic words is found in their application of divine principles to human conditions. They exposed wrong and foretold its consequences; they also proposed a cure, and a salvation from the deserved results of sin. They promised the mercy of God, and showed the way of obtaining His favor and His pardon.

We turn to this promise of Joel not because we want to study the need of an outpouring of the Holy Spirit, but because we would learn from him how this boon may be obtained. And with that motive we find help. This prediction stands like a guide-board upon a highway, pointing forward and backward. This prediction looks forward to Pentecost, and it shows the backward path, which must be traced before Pentecost is reached. He says, "It shall come to pass *afterward*." This calls upon the reader, whose hope has been elated by the prospect of this divine endowment, to retrace his footsteps and inquire more carefully concerning the path which leads up to it. With such a review we are not disappointed. In the verses preceding we do indeed find what conditions are needful before the coming of the Holy Spirit in Pentecostal outpouring.

1. The very use of this word "*afterward*" suggests a most important lesson. *There must be preparation* before the Holy Spirit can be poured out in such abundance. Such a gift is not an arbitrary bestowment. It is too large and too delicate a trust to be thrust into unprepared hands. Paul speaks of the "law of the Spirit;" not of the impulses of the spirit, nor of the caprices of the Spirit. The laws of the Spirit are as definite as those of gravitation and electricity. We only need to know them and conform to them, and then His mighty blessings are in our hands.

In this fact we have an analogy in nature. The clouds scatter the rain, but the hands of man must dig the channels which will carry the water to the desert and turn it into a fruitful field, and the skill of man must build the machinery which will harness its power to his heavy tasks. The strange electric fire, that finest

emblem of the immanence of God, fills the air and the solid earth. But that fire is only a terror to him that does not know and obey its laws. Yet it is the most helpful of servants, giving light, heat, power, and perhaps healing, to those who discover its laws of production and conduction, of its insulation and application.

Here also we have the same principles which govern wise men in human administrations. "Thou hast been faithful over a few things, I will make thee ruler over many things. Enter into the joy of thy Lord." Here is the law not only of the final judgment, but of every-day judgment. It is the principle upon which the world and its leaders award honors and promotions and the disposal of widening responsibilities. In the care of a two-acre field a man can show the same industry, economy, and skill in business management which marks him as fit to care for a hundred-acre farm.

Even the coming of the Messiah required ages of probation and preparation. It was not that the world's need was not urgent, but because its greatest need was for a preparation to receive and to appreciate Him. John the herald Baptizer at Jordan besought the people to prepare the way for His coming. And the Lord Himself sent His disciples to prepare the way for His coming. So with the coming of His blessed and abiding Representative. This precious Comforter waits and waits, that a waiting people by continuous supplication may prepare for His outpouring.

2. Here Joel the Prophet shows us as one of these conditions *a deep sense of need*. Who can view without deep pity this picture of the woes from which the land suffered? The ravages of locusts and of the cankerworm, wasted vineyards and leafless fig trees, withered barley fields and desolate gardens, complaining kine and empty waterways,—such is the inferno into which the sins of Israel had plunged them. True enough, these are only material distresses. But in them the clear vision of the prophet discerns the judgment of God, and beyond them he sees a coming doom, which he calls the day of the Lord. And it is his mission to show the people by means of their outward adversities their deeper and more shameful spiritual calamities.

Such an awakening is the first step toward a reception of the Holy Spirit in His fullness. His mighty empowerments and His

sweet benedictions will never be wasted upon a self-satisfied and apathetic people. Such heavenly wealth bestowed prematurely upon the children of God would send them to speedy ruin by the path of self-indulgent prodigality. That soul will be filled with righteousness who first has a hunger and thirst for it. These heavenly waterbrooks will lave the hart which pants for their refreshment. The door of God's abundant grace swings on easy hinges, but will never open until an anxious and imploring hand knocks. Then it shall receive more than it can hold.

Shall the Christianity of this hour and in this land awaken to perceive its dire need? Is it necessary that spiritual famine must be accompanied with spiritual blindness and paralysis? Or are the moral and spiritual conditions about us so sweet and wholesome that we have no occasion for concern? What is the cause of our stupor? What about these swelling floods of immorality which rise about us, against which our proud systems of education furnish only deceptive and disappointing dykes? What about our multiplying crimes, not alone in slum and sinks of vice, but in the places of great business, in the palaces of high society, in the seats of the mighty, and, as revealed by recent probings in all parts of our land, even among those who are ordained of God to be His agents for the execution of His wrath against them that do evil? O, the irony of it! What about these multitudes, some of whom are mad after pleasure, and some for treasure, and pursuing both with no regard for honor, sobriety, or virtue? Before such typhoons as are now sweeping our land the might of man seems a thing to play with. No human wisdom can convince, no human appeals arouse, no system of police compel. Reason has been flung to the winds, philosophy to dogs, and power has been enlisted in the cause of evil. "It is not by might nor by power, but by My Spirit, saith the Lord." Only the hand of the Lord can stay these alarming inundations of godlessness, immorality, and crime. Would that the people of God could see and make the people of this world see that these ills from which we now suffer are the natural consequences, yea, the divine penalties which have fallen upon us for our departures from God. Then we may see and take the next step which will lead us toward Pentecost.

3. That step is a *sincere turning to God*. "Turn to Me with all your heart." It is a perilous possibility that we may lament our calamities, and yet never turn a hand to change them or to remove the causes of them. It is not enough that an alarm be trumpeted in Zion. Any one familiar with the secrets of a sinful heart knows that it is possible for men in a very unholy spirit to desire the Holy Spirit. Such was the desire of Simon the sorcerer. And now it is possible that many wish for a revival of religion, and their desire is begotten by very unworthy motives. Official Boards might wish for it because such a movement makes finances easier in any Church; leaders among a Church membership might want the larger social distinction which comes from increased numbers. But an insincere sense of need will scatter as soon as a volatile perfume unless it can be immediately translated into an active and heroic effort. "Rend your hearts, and not your garments; turn to Me fasting, weeping, and mourning," saith the Lord. This is a call for a devotion which goes to the very depths of our moral nature. It demands subsoil work, with a ditching and draining of the stagnant morass which settles down into the treacherous human heart. This turning to God must be with fasting. Not with the formal fast which prescribes diet, but the fasting spirit which discerns those employments and enjoyments which hinder the freedom and faith of the human spirit and which interrupt our influence with God and with men. Let us go and learn what that Scripture meaneth. God requireth the sacrifice of a broken and a contrite heart. There are unholy spirits which go not out without fasting and prayer, and there is a Holy Spirit which will not come in until the temple has been cleansed for His possession by the same expression of vehement earnestness. "God is gracious and merciful, slow to anger, and of great kindness," says this prophet. Such contrition will give a new view of God and of His character. Men will see that He is a God who heareth the cry of men and marks their tears and changes curses into blessing. Are we not treating God as if He had a grudge against the world, and as if our only security were in hiding from Him? We see His power; let us also behold His goodness. We know He can send disease; let us also know that He can with greater joy heal our distresses. Let us lift up the gates, and the King of Glory shall come in! And when

He enters He will bring a blessing with Him such as we can neither measure nor imagine.

4. Another essential in this preparation for the incoming of the Holy Spirit is a *recognition of the needs and the rights of all the people*. The solemn assembly must be called, and it must include every class. With the old and the young, infants also must be included so that their mothers and caretakers may not be excluded. Brides and bridegrooms, servants and handmaidens, all the people of every rank and condition in society are to be embraced in Israel's desire, as they are in the wide purpose and love of God. Caste among the heathen is the hardest crust which the gospel of Christ must penetrate in idolatrous lands. And the same spirit, which has a little more refinement, and with less cruelty perhaps, is the hardest barrier which the gospel meets in any land. There is no Pentecost for Churches which ignore the poor and have no sympathy for the toilers and care nothing for the hewers of wood and the bearers of the burdens so essential to life. Hills must be brought down, and low places must be filled; for the Lord, the Holy Spirit, requires a level path, and to the Most High there is no recognition of high or low on earth. The sum of this appeal is that the hour demands an acknowledgment of imperative social obligations before the Spirit of the Living God will come to us with his reinforcing power.

5. Another promising condition which foretells that the hour of Pentecost is nigh is *an awakened ministry*. Hear the call of this high-souled and clear-visioned prophet: "Gird yourselves with sackcloth and lament, ye priests; wail, ye ministers of the altar!" "Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord!" What mind can measure the responsibilities of God's appointed ministers? They are the shepherds of the flock; to them the people look for food, protection, and for leadership. They are the watchmen upon the walls, the sentinels of their safety. They are the mouthpieces of the mind of the Lord, and through their lips He speaks His words of life. What treason if they betray their Lord and disobey His commission! When these men of God are crushed with sorrow for the sins of the people, when they are weighted down with intercessions, when they see the honor of the Most High as well as

the safety of their flocks at stake, then will He arise and heal the land.

6. But a further reading of these words of Joel suggests that material wealth is no hindrance to the coming of the Holy Spirit. There were prophets of Israel who looked with suspicion upon the peril of increasing wealth. They saw with sorrow that Israel's contact with the nations through its expanding trade was producing much wealth, but with much wordliness and idolatry. They bewailed the sight of Israel's far-sailing ships returning with the luxuries of every land. This was, to their view, a certain snare. And the same spirit has come down to our own times. Emerson was not the only one whose father prayed God that he might be kept poor, lest riches left to his children would make of them prodigal sons. It was but an expression of that severe spirit which Puritanism imbibed from the sterner prophets of Israel. But Jesus gives us a better view with His parable of the pounds. He showed there that it is possible for a man to whom is committed ten pounds to do well in his stewardship, and another, to whom but one was intrusted, to be a wicked and slothful servant. The Prophet Malachi also connected the consecration of wealth with the opening of heaven's windows, and the pouring out of blessings too large to contain. And Joel, who foresaw the glories of Pentecost, saw the restoration of the years of Israel's famine and the return of her material wealth, and "afterward" the outpouring of the Holy Spirit.

We are coming to see that true religion is economical wisdom. The industry and self-restraint implied therein turn rapidly to wealth. Prosperity is a natural and a logical fruit of a righteous life. Material good is an inevitable consequence of spiritual good. And when the years of the cankerworm are restored, and the barns filled with plenty, and the fields bringing forth richly, this prophetic messenger sees no hindrance, but a help, to the approach of the largest blessings from God.

What a wonderful call this is to our times, when prosperity seems destined to be ours in unmeasured abundance! Some have indeed predicted that we should never see another widespread revival until our prosperity shall have been arrested and adversity sends us to sackcloth and ashes. It may be so, but it need not

be so. This vast wealth which is in the hands of Christian nations may be the means of wondrous grace to the holders thereof, and if held and used as a divine stewardship, will scatter blessings unmeasurable throughout the world. Ask any of our representatives who are in touch with the evangelization of the world what divine power there is in a dollar when transmuted into Bibles, medicine, hospitals, teachers, and evangelists? There is no more urgent call to-day than for the devotement of our abundance to God's uses. If upon some earnest night all of God's people should kneel before Him and in solemn resolve dedicate their wealth to His uses, the morrow would usher the outpouring of the Holy Spirit in measures to make angels rejoice and the inhabitants of earth sing hallelujahs.

One Pentecost for the world is not enough. Each age, each generation, each individual should have the joy of receiving its own fresh baptisms. Without it our Savior is only a mythical name. Without the Spirit we have no personal assurance, no well-anchored hope, no springs of abiding joy, no help in prayer. His presence in the Church is essential to its life and to the attainment of holy character, and His fullness is equally essential to the victorious progress of the kingdom of our Lord. We long for His coming. We pray for His appearing in tongues of flame. We are orphans without His comfort. May the prophecy of Joel, the promise of the Lord, and the Gift of the Father come upon us to abide forever! He waits to give until our hands are fit to receive. His promise is sure. We are the hesitating ones whose halting holds back the Gift.

The Prince of Peace.*

HON. WILLIAM JENNINGS BRYAN.

MAN is a religious being; the heart instinctively seeks for a god. Whether he worships on the banks of the Ganges, prays with his face upturned to the sun, kneels toward Mecca, or, regarding all space as a temple, communes with the Heavenly Father according to the Christian creed, man is essentially devout.

There are honest doubters whose sincerity we recognize and respect, but occasionally I find young men who think it smart to be skeptical; they talk as if it were an evidence of larger intelligence to scoff at creeds and refuse to connect themselves with Churches. They call themselves "liberal," as if a Christian were narrow-minded. To these young men I desire to address myself.

Even some older people profess to regard religion as a superstition, pardonable in the ignorant, but unworthy of the educated—a mental state which one can and should outgrow. Those who hold this view look down with mild contempt upon such as give to religion a definite place in their thoughts and lives. They assume an intellectual superiority and often take little pains to conceal the assumption. Tolstoi administers to the "cultured crowd" (the words quoted are his) a severe rebuke when he declares that the religious sentiment rests not upon a superstitious fear of the invisible forces of nature, but upon man's consciousness of his finiteness amid an infinite universe and of his sinfulness; and this consciousness, the great philosopher adds, man can never outgrow. Tolstoi is right; man recognizes how limited are his own powers and how vast is the universe, and he leans upon the arm that is stronger than his. Man feels the weight of his sins and looks for One who is sinless.

Religion has been defined as the relation which man fixes between himself and his God, and morality as the outward manifes-

*From an address delivered at numerous Chautauquas, at other religious meetings, and elsewhere.

tation of this relation. Every one, by the time he reaches maturity, has fixed some relation between himself and God, and no material change in this relation can take place without a revolution in the man, for this relation is the most potent influence that acts upon a human life.

Religion is the basis of morality in the individual and in the group of individuals. Materialists have attempted to build up a system of morality upon the basis of enlightened self-interest. They would have man figure out by mathematics that it pays him to abstain from wrong doing; they would even inject an element of selfishness into altruism, but the moral system elaborated by the materialists has several defects. First, its virtues are borrowed from moral systems based upon religion; second, as it rests upon argument rather than upon authority, it does not appeal to the young, and by the time the young are able to follow their reason they have already become set in their ways. Our laws do not permit a young man to dispose of real estate until he is twenty-one—Why this restraint? Because his reason is not mature; and yet a man's life is largely molded by the environment of his youth. Third, one never knows just how much of his decision is due to reason and how much is due to passion or to selfish interest. We recognize the bias of self-interest when we exclude from the jury every man, no matter how reasonable or upright he may be, who has a pecuniary interest in the result of the trial. And, fourth, one whose morality is based upon a nice calculation of benefits to be secured spends time figuring that he should spend in action. Those who keep a book account of their good deeds seldom do enough good to justify keeping books.

Morality is the power of endurance in man; and a religion which teaches personal responsibility to God gives strength to morality. There is a powerful restraining influence in the belief that an all-seeing eye scrutinizes every thought and word and act of the individual.

There is a wide difference between the man who is trying to conform to a standard of morality about him and the man who is endeavoring to make his life approximate to a divine standard. The former attempts to live up to the standard if it is above him, and down to it if it is below him—and if he is doing right only

when others are looking he is sure to find a time when he thinks he is unobserved, and then he takes a vacation and falls. One needs the inner strength which comes with the conscious presence of a personal God. If those who are thus fortified sometimes yield to temptation, how helpless and hopeless must those be who rely upon their own strength alone!

There are difficulties to be encountered in religion, but there are difficulties to be encountered everywhere. If I were going to present an argument in favor of the divinity of Christ, I would not begin with miracles or mystery or theory of atonement. I would begin as Carnegie Simpson begins in his book entitled, "The Fact of Christ." Commencing with the fact that Christ lived, he points out that one can not contemplate this undisputed fact without feeling that in some way this fact is related to those now living. He says that one can read of Alexander, of Cæsar, or of Napoleon, and not feel that it is a matter of personal concern; but that when one reads that Christ lived and how He lived and how He died he feels that somehow there is a chord that stretches from that life to his. As he studies the character of Christ he becomes conscious of certain virtues which stand out in bold relief—purity, humility, a forgiving spirit, and an unfathomable love. The author is correct. Christ presents an example of purity in thought and life; and man, conscious of his own imperfections and grieved over his shortcomings, finds inspiration in One who was tempted in all points like as we are, and yet without sin. I am not sure but that we can find just here a way of determining whether one possesses the true spirit of a Christian. If he finds in the sinlessness of Christ an inspiration and a stimulus to greater effort and higher living, he is indeed a follower; if, on the other hand, he resents the reproof which the purity of Christ offers he is likely to question the divinity of Christ in order to excuse himself for not being a follower.

Humility is a rare virtue. If one is rich he is apt to be proud of his riches; if he has distinguished ancestry he is apt to be proud of his lineage; if he is well educated he is apt to be proud of his learning. Some one has suggested that if one becomes humble he soon becomes proud of his humility. Christ, however, possessed of all power, was the very personification of humility.

The most difficult of all the virtues to cultivate is the forgiving spirit. Revenge seems to be natural to the human heart; to want to get even with an enemy is a common sin. It has even been popular to boast of vindictiveness; it was once inscribed on a monument to a hero that he had repaid both friends and enemies more than he had received. This was not the spirit of Christ. He taught forgiveness, and in that incomparable prayer which He left as a model for our petitions He made our willingness to forgive the measure by which we may claim forgiveness. He not only taught forgiveness, but He exemplified His teachings in His life. When those who persecuted Him brought Him to the most disgraceful of all deaths, His spirit of forgiveness rose above His sufferings and He prayed, "Father, forgive them, for they know not what they do!"

But love is the foundation of Christ's creed. The world had known love before; parents had loved children, and children, parents; husband had loved wife, and wife, husband; and friend had loved friend; but Jesus gave a new definition of love. His love was as boundless as the sea; its limits were so far-flung that even an enemy could not travel beyond it. Other teachers sought to regulate the lives of their followers by rule and formula, but Christ's plan was first to purify the heart, and then to leave love to direct the footsteps.

What conclusion is to be drawn from the life, the teachings, and the death of this historic figure? Reared in a carpenter shop, with no knowledge of literature save Bible literature, with no acquaintance with philosophers living or with the writings of sages dead, this young Man gathered disciples about Him, promulgated a higher code of morals than the world had even known before, and proclaimed Himself the Messiah. He taught and performed miracles for a few brief months and then was crucified; His disciples were scattered and many of them put to death; His claims were disputed, His resurrection denied, and His followers persecuted, and yet from this beginning His religion has spread until millions take His name with reverence upon their lips and thousands have been willing to die rather than surrender the faith which He put into their hearts. How shall we account for Him? "What think ye of Christ?" It is easier to believe Him divine than to explain

in any other way what He said and did and was. And I have greater faith even than before since I have visited the Orient and witnessed the successful contest which Christianity is waging against the religions and philosophies of the East.

I was thinking a few years ago of the Christmas which was then approaching and of Him in whose honor the day is celebrated. I recalled the message, "Peace on earth, good-will to men," and then my thoughts ran back to the prophecy uttered centuries before His birth, in which He was described as the Prince of Peace. To reinforce my memory I re-read the prophecy and found immediately following a verse which I had forgotten—a verse which declares that of the increase of His peace and government there shall be no end, for, adds Isaiah, "He shall judge His people with justice and with judgment." Thinking of the prophecy I have selected this theme that I may present some of the reasons which lead me to believe that Christ has fully earned the title The Prince of Peace, and that in the years to come it will be more and more applied to Him. Faith in Him brings peace to the heart, and His teachings, when applied, will bring peace between man and man. And if He can bring peace to each heart, and if His creed will bring peace throughout the earth, who will deny His right to be called The Prince of Peace?

All the world is in search of peace; every heart that ever beat has sought for peace, and many have been the methods employed to secure it. Some have thought to purchase it with riches, and they have labored to secure wealth, hoping to find peace when they were able to go where they pleased and buy what they liked. Of those who have endeavored to purchase peace with money, the large majority have failed to secure the money. But what has been the experience of those who have been successful in accumulating money? They all tell the same story, viz: that they spent the first half of their lives trying to get money from others, and the last half trying to keep others from getting their money, and that they found peace in neither half. Some have even reached the point where they find difficulty in getting people to accept their money; and I know of no better indication of the ethical awakening in this country than the increasing tendency to scrutinize the methods of money-making. A long step in advance will have been

taken when religious, educational, and charitable institutions refuse to condone immoral methods in business and leave the possessor of ill-gotten gains to learn the loneliness of life when one prefers money to morals.

Some have sought peace in social distinction, but whether they have been within the charmed circle and fearful lest they might fall out, or outside and hopeful that they might get in, they have not found peace.

Some have thought—vain thought!—to find peace in political prominence; but whether office comes by birth, as in monarchies, or by election, as in republics, it does not bring peace. An office is conspicuous only when few can occupy it. Only when few in a generation can hope to enjoy an honor do we call it a great honor. I am glad that our Heavenly Father did not make the peace of the human heart depend upon the accumulation of wealth or upon the securing of social or political distinction, for in either case but few could have enjoyed it; but when He made peace the reward of a conscience void of offense toward God and man, He put it within the reach of all. The poor can secure it as easily as the rich, the social outcast as freely as the leader of society, and the humblest citizen equally with those who wield political power.

To those who have grown gray in the faith I need not speak of the peace to be found in the belief in an overruling Providence. Christ taught that our lives are precious in the sight of God, and poets have taken up the theme and woven it into immortal verse. No uninspired writer has expressed the idea more beautifully than William Cullen Bryant in the "Ode to a Waterfowl." After following the wanderings of the bird of passage as it seeks first its northern and then its southern home, he concludes:

Thou art gone; the abyss of heaven
Hath swallowed up thy form, but on my heart
Deeply hath sunk the lesson thou hast given,
And shall not soon depart.

He who, from zone to zone,
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone,
Will lead my steps aright.

Christ promoted peace by giving us assurance that a line of communication can be established between the Father above and the child below. And who will measure the consolation that has been brought to troubled hearts by the hour of prayer?

And immortality! Who will estimate the peace which a belief in a future life has brought to the sorrowing? You may talk to the young about death ending all, for life is full and hope is strong; but preach not this doctrine to the mother who stands by the deathbed of her babe, or to one who is within the shadow of a great affliction. When I was a young man I wrote to Colonel Ingersoll and asked him for his views on God and immortality. His secretary answered that the great infidel was not at home, but inclosed a copy of a speech which covered my question. I scanned it with eagerness and found that he had expressed himself about as follows: "I do not say that there is no God, I simply say I do not know. I do not say that there is no life beyond the grave, I simply say I do not know." And from that day to this I have not been able to understand how any one could find pleasure in taking from any human heart a living faith and substituting therefor the cold and cheerless doctrine, "I do not know."

Christ gave us proof of immortality, and yet it would hardly seem necessary that one should rise from the dead to convince us that the grave is not the end. To every created thing God has given a tongue that proclaims a resurrection.

If the Father deigns to touch with divine power the cold and pulseless heart of the buried acorn and to make it burst forth from its prison walls, will He leave neglected in the earth the soul of man made in the image of his Creator? If He stoops to give to the rosebush, whose withered blossoms float upon the autumn breeze, the sweet assurance of another springtime, will He refuse the words of hope to the sons of men when the frosts of winter come? If matter, mute and inanimate, though changed by the forces of nature into a multitude of forms, can never die, will the spirit of man suffer annihilation when it has paid a brief visit like a royal guest to this tenement of clay? No, I am as sure that there is another life as I am that I live to-day!

In Cairo I secured a few grains of wheat that had slumbered for more than three thousand years in an Egyptian tomb. As I

looked at them this thought came into my mind: If one of those grains had been planted on the banks of the Nile the year after it grew, and all its lineal descendants planted and replanted from that time until now, its progeny would to-day be sufficiently numerous to feed the teeming millions of the world. There is in the grain of wheat an invisible something which has power to discard the body that we see, and from earth and air fashion a new body so much like the old one that we can not tell the one from the other. If this invisible germ of life in the grain of wheat can thus pass unimpaired through three thousand resurrections, I shall not doubt that my soul has power to clothe itself with a body suited to its new existence when this earthly frame has crumbled into dust.

A belief in immortality not only consoles the individual, but it exerts a powerful influence in bringing peace between individuals. If one really thinks that man dies as the brute dies, he may yield to the temptation to do injustice to his neighbor when the circumstances are such as to promise security from detection. But if one really expects to meet again, and live eternally with, those whom he knows to-day, he is restrained from evil deeds by the fear of endless remorse. We do not know what rewards are in store for us or what punishments may be reserved, but if there were no other punishment it would be enough for one who deliberately and consciously wrongs another to have to live forever in the company of the person wronged and have his littleness and selfishness laid bare. I repeat, a belief in immortality must exert a powerful influence in establishing justice between men and thus laying the foundation for peace.

Again, Christ deserves to be called the Prince of Peace because He has given us a measure of greatness which promotes peace. When His disciples disputed among themselves as to which should be greatest in the kingdom of heaven, He rebuked them and said, "Let him who would be chiefest among you be the servant of all." Service is the measure of greatness; it always has been true; it is true to-day, and it always will be true, that he is greatest who does the most of good. And yet, what a revolution it will work in this old world when this standard becomes the standard of life! Nearly all of our controversies and combats arise from the fact that we

are trying to get something from each other—there will be peace when our aim is to do something for each other. Our enmities and animosities arise from our efforts to get as much as possible out of the world—there will be peace when our endeavor is to put as much as possible into the world. Society will take an immeasurable step toward peace when it estimates a citizen by his output rather than by his income and gives the crown of its approval to the one who makes the largest contribution to the welfare of all. It is the glory of the Christian ideal that, while it is within sight of the weakest and the lowliest, it is yet so high that the best and the noblest are kept with their faces turned ever upward.

Christ has also led the way to peace by giving us a formula for the propagation of good. Not all of those who have really desired to do good have employed the Christian methods—not all Christians even. In all the history of the human race but two methods have been employed. The first is the forcible method. A man has an idea which he thinks is good; he tells his neighbors about it, and they do not like it. This makes him angry, and, seizing a club, he attempts to make them like it. One trouble about this rule is that it works both ways; when a man starts out to compel his neighbors to think as he does he generally finds them willing to accept the challenge, and they spend so much time in trying to coerce each other that they have no time left to be of service to each other.

The other is the Bible plan: Be not overcome of evil, but overcome evil with good. And there is no other way of overcoming evil. I am not much of a farmer—I get more credit for my farming than I deserve, and my little farm receives more advertising than it is entitled to. But I am farmer enough to know that if I cut down weeds they will spring up again, and I know that if I plant something there which has more vitality than the weeds I shall not only get rid of the constant cutting, but have the benefit of the crop besides.

In order that there might be no mistake about His plan of propagating good, Christ went into detail and laid emphasis upon the value of example, "So live that others, seeing your good works, may be constrained to glorify your Father which is in heaven." There is no human influence so potent for good as that which goes

out from an upright life. A sermon may be answered, the arguments presented in a speech may be disputed; but no one can answer a Christian life—it is the unanswerable argument in favor of our religion.

It may be a slow process, this conversion of the world by the silent influence of a noble example, but it is the only sure one, and the doctrine applies to nations as well as to individuals. The gospel of the Prince of Peace gives us the only hope that the world has—and it is an increasing hope—of the substitution of reason for the arbitrament of force in the settlement of international disputes.

But Christ has given us a platform more fundamental than any political party has ever written. We are interested in platforms; we attend conventions, sometimes traveling long distances; we have wordy wars over the phraseology of various planks, and then we wage earnest campaigns to secure the indorsement of these platforms at the polls. But the platform given to the world by the Nazarene is more far-reaching and more comprehensive than any platform ever written by the convention of any party in any country. When He condensed into one commandment those of the ten which relate of man's duty toward his fellows, and enjoined upon us the rule, "Thou shalt love thy neighbor as thyself," He presented a plan for the solution of all the problems that now vex society or may hereafter arise. Other remedies may palliate or postpone the day of settlement, but this is all-sufficient, and the reconciliation which it effects is a permanent one.

If I were to attempt to apply this thought to various questions which are at issue I might be accused of entering the domain of partisan politics, but I may safely apply it to two great problems. First let us consider the question of capital and labor. This is not a transient issue or a local one. It engages the attention of the people of all countries and has appeared in every age. The immediate need in this country is arbitration, for neither side to the controversy can be trusted to deal with absolute justice if allowed undisputed control; but arbitration, like a court, is a last resort. It would be better if the relations between employer and employee were such as to make arbitration unnecessary. Just in proportion as men recognize their kinship to each other and deal

with each other in the spirit of brotherhood will friendship and harmony be secured. Both employer and employee need to cultivate the spirit which follows from obedience to the great commandment.

The second problem to which I would apply this platform of peace is that which relates to the accumulation of wealth. We can not much longer delay consideration of the ethics of money-making. That many of the enormous fortunes which have been accumulated in the last quarter of a century are now held by men who have given to society no adequate service in return for the money secured is now generally recognized. While legislation can and should protect the public from predatory wealth, a more effective remedy will be found in the cultivation of a public opinion which will substitute a higher ideal than the one which tolerates the enjoyment of unearned gains. No man who really knows what brotherly love is will desire to take advantage of his neighbor, and the conscience, when not seared, will admonish against injustice. My faith in the future rests upon the belief that Christ's teachings are being more studied to-day than ever before, and that with this larger study will come an application of those teachings to the every-day life of the world. In former times men read that Christ came to bring life and immortality to light and placed the emphasis upon immortality; now they are studying Christ's relation to human life. In former years many thought to prepare themselves for future bliss by a life of seclusion here; now they are learning that they can not follow in the footsteps of the Master unless they go about doing good. Christ declared that He came that we might have life, and have it more abundantly. The world is learning that Christ came not to narrow life, but to enlarge it—to fill it with purpose, earnestness, and happiness.

But this Prince of Peace promises not only peace, but strength. Some have thought His teachings fit only for the weak and the timid, and unsuited to men of vigor, energy, and ambition. Nothing could be farther from the truth. Only the man of faith can be courageous. Confident that he fights on the side of Jehovah, he doubts not the success of his cause. What matters it whether he shares in the shouts of triumph? If every word spoken in behalf of truth has its influences, and every deed done for the right

weighs in the final account, it is immaterial to the Christian whether his eyes behold victory or whether he dies in the midst of the conflict.

“Yea, though thou lie upon the dust
When they who helped thee flee in fear,
Die full of hope and manly trust,
Like those who fell in battle here.

Another hand thy sword shall wield,
Another hand the standard wave,
Till from the trumpet's mouth is pealed
The blast of triumph o'er thy grave.”

Only those who believe attempt the seemingly impossible, and by attempting prove that one with God can chase a thousand, and two can put ten thousand to flight. I can imagine that the early Christians who were carried into the arena to make a spectacle for those more savage than the beasts, were entreated by their doubting companions not to endanger their lives; but, kneeling in the center of the arena, they prayed and sang until they were devoured. How helpless they seemed, and, measured by every human rule, how hopeless was their cause! And yet within a few decades the power which they invoked proved mightier than the legions of the emperor, and the faith in which they died was triumphant o'er all that land. It is said that those who went to mock at their sufferings returned asking themselves, “What is it that can enter into the heart of man and make him die as these die?” They were greater conquerors in their death than they could have been had they purchased life by a surrender of their faith.

What would have been the fate of the Church if the early Christians had had as little faith as many of our Christians now have? And, on the other hand, if the Christians of to-day had the faith of the martyrs, how long would it be before the fulfillment of the prophecy that every knee shall bow and every tongue confess? Our faith should be even stronger than the faith of those who lived two thousand years ago, for we see our religion spreading and supplanting the philosophies and creeds of the Orient.

As the Christian grows older he appreciates more and more the completeness with which Christ fills the requirements of the heart,

and, grateful for the peace which he enjoys and for the strength which he has received, he repeats the words of the great scholar, Sir William Jones:

“ Before thy mystic altar, heavenly truth,
I kneel in manhood, as I knelt in youth;
Thus let me kneel till this dull form decay,
And life's last shade be brightened by thy ray.”

Illustrations.

1. GOD LOVES SINNERS.

DR. R. A. TORREY was dining with a member of his church. His host's little daughter, about four years old, had done some naughty thing, or something the father thought to be naughty. He said to her, "Now Stella, if you are a good girl God will love you, but if you are a bad girl God won't love you." Dr. Torrey stopped him and said: "Charlie, what nonsense are you telling that child of yours? My Bible tells me that God loves sinners, and that is where the Bible puts emphasis. We read in Romans 5:6, 'For when we were yet without strength, in due time Christ died for the ungodly.' And in Romans 5:8, 'But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.'" In the same sermon in which the doctor related this incident he said, in further illustration of this glorious thought:

"I was going up Waterloo Road, in London, one Sunday morning twenty years ago. There were no cars or busses running; everything was closed up as tight as could be. You couldn't even find a restaurant to get your breakfast in, and I said to myself, 'This is a Sabbath-keeping place; but I changed my mind after dinner. I was going home late at night, and it was just as full of busses and cars filled with drunken men and women as could be. The most wonderful thing was that the women were just as drunk as the men. Everything was a blaze of light, but there was a little dark spot where a donkey cart was standing, backed up near the gutter, and two young fellows, about twenty-five years of age, chucked a bundle that looked like a bundle of rags into the cart. But when I came near I saw that it was a woman, about fifty years of age, gin-soaked. O, such a looking creature, utterly unconscious! I suppose she was the lads' mother. As I saw them chuck that woman into that donkey cart I was just about to turn away in disgust when this thought came to me: God loves this woman. God loves this woman

just as He loves you. She is a poor, sin-soaked outcast, and you are a preacher; but God loves that woman just as much as He loves you."

2. CHRIST DIED AS OUR SUBSTITUTE.

In the war of 1848 in Italy a young man was drafted and must leave his home for the battlefield. His parents offered \$400 for a substitute, but none could be procured. The young man and his parents were inexpressibly sad that they had to part, perhaps for life. A cousin, witnessing their sorrow, said: "Dear Cesare, your grief is worse than death to me. I will go to the battlefield in your stead. I am an orphan; if I die only remember that I loved you." At first Cesare refused to listen to the proposal, but his noble cousin persisted, pleaded, and conquered. The father of Cesare, in the excess of his gratitude, offered Carlo, the cousin, \$500. He refused it absolutely, saying: "I go as a friend, not as a hireling. It is love, not money, that constrains me to take Cesare's place. If I die only remember that I loved him." He went, fought, and found a soldier's grave. In his honor Cesare and his parents erected a monument which bears the epitaph, "The redeemed conscript, Cesare Menati, to his voluntary substitute, Carlo Donaldi." Such love and self-sacrifice touch our hearts. But Carlo died for a cousin, a friend, a loved one; Christ died for sinners, and enemies, and haters of God. And yet how long must He often wait before we recognize His love and return it!

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

3. THERE IS A HELL.

At a reception given by President Andrew Jackson there was a young man present who argued against the doctrine of future punishment. He closed with the exclamation, "I thank God I have too much good sense to believe there is such a place as hell. "Well, sir," said President Jackson, "I thank God there is such a place." Somewhat abashed by the President's unexpected remark, the young fellow timidly asked, "What do you want with such a place of torment

as hell, Mr. President?" Like a flash of lightning came the answer, "To put such rascals as you in that oppose and vilify the Christian religion." It is said the young man subsided immediately, and soon after found it convenient to take his leave. It does not require much moral philosophy to see the necessity of a hell. The State has a penitentiary. The county has a jail. What would be thought of a man who would object to these safeguards of society? When a judge pronounces sentence of death on a murderer who thinks of charging him with cruelty or vindictiveness? Would to God that all men would repent and come to Jesus so that no hell would be necessary!

4. PEACE FOUNDED ON AN ACT OF AMNESTY.

THE source and nature of the Christian's peace is aptly illustrated by an incident in Grecian history. Thrasybulus was a noble and energetic patriot of Athens who, in the year 403 B. C., delivered the city from the thirty tyrants. He came to the head of affairs after many political changes, which had left behind them much bitterness of feeling. To appease this bitterness, and to secure peace among the Athenians, Thrasybulus exerted his influence to secure the passage of a law which they called *Amnestia*. This Greek word means not remembering the past, and is the origin of our word *amnesty*. The law provided that all former wrongs should be forgotten, and the people pledged themselves henceforward to live peaceably toward each other, and as if all the wrongs and offenses of the past had never taken place. This is a fair illustration of the peace which God gives to the Christian. It is a peace founded on a divine act of amnesty. For the Lord says, "I am He that blot-teth out thy transgressions for My own sake, and will not remember thy sins." Of the wicked man who repents of his sins and seeks to be at peace with God it is absolutely and positively declared, "All his transgressions that he hath committed shall not be mentioned unto him."

5. JESUS ONLY GIVES PEACE.

THE late Dr. T. L. Cuyler relates: "When the richest man who died in New York within my memory was on his dying bed he asked his attendants to sing for him. They sang the familiar old

revival hymn, 'Come, ye sinners, poor and needy.' The dying millionaire said to them, in a plaintive tone: 'Yes, please sing that again for me. I am poor and needy.' Ah! what could fifty millions of railway securities and bank stocks do for him on the verge of eternity? One verse out of the fourteenth chapter of John could bring him more peace than all the mines of California multiplied by all the bonds in the National Treasury. 'Poor and needy' was he? I count that one of the most pathetic sayings that ever fell from dying lips."

6. PEACE IN THE STORMS OF LIFE.

"TWO ARTISTS," says Dr. J. R. Miller, "went out to paint each a picture of peace. One painted a silvery lake embosomed deep amid the hills, where no storm could ever touch it—calm, sweet, quiet in its shelter. The other painted a wild sea, swept by tempests, strewn with wrecks, but rising up out of it a great rock, and in the rock high up a cleft, with herbage and flowers, amid which on her nest a dove was sitting. The latter is the true picture of Christian peace. 'In the world you shall have tribulation,' but 'in Me ye shall have peace.' The peace of Christ is a peace that holds the heart quiet and calm in the very heart of the world's trials. Anybody can be restful and confident when there is nothing to disturb, no danger, no storm. Anybody can be happy when there is no trouble; no pain, nothing to hurt or vex. Anybody can be patient when there is nothing to make one impatient, no wrong to endure, no burden to carry. Any little lake can be smooth and glassy when there is no wind to ruffle its surface, or when it is hidden away amid a wall of mountains, which protect it from every tempest. We want a religion, however, which helps us to be quiet and calm when the sorest trials are upon us, when the wildest tempests are raging, when there are griefs and sorrows to endure."

7. THE SAVIOR'S GOOD-MORNING.

DURING the summer school at Northfield some years ago J. Hudson Taylor related the following beautiful experience: "About ten years ago the Lord gave me a very great blessing. I had a little girlie who had a crib by my bedside, and about six o'clock in the

morning her nurse came tapping at the door to give this little one her bath. And we missionaries, who are so much separated from our children, do so delight when we are with them. It is such a treat! It is an ordinary enjoyment to most of you, but it is a very great treat to us, I can tell you. I saw my little girlie asleep, and I gave her a little kiss. She woke up and put her arms around my neck; and as she looked up to me I just looked up to God and said: 'O Lord! wake me up morning by morning with a kiss of love. Let that kiss be the first thing every morning.' That was fully ten years ago, and He has not forgotten it since. It is a wonderful 'good-morning.' I am so glad that my love for my little girl just led me to make that prayer in that way."

8. SECRET OF THE CHRISTIAN'S SAFETY.

TWO CHRISTIAN friends were once talking about their spiritual safety. The one said that he hoped to be saved because he had hold of Jesus, and he thought that was a good reason for his assurance of safety. The other answered, "Ah, but what would become of you if the devil should cut your hands off?" "What then?" asked the first, "is the foundation of your hope?" "My hope," said he, "is this, that Christ has hold of me, and Satan can not cut His hands off." Of course this last was a better hope than the first. But in truth they can not be separated. Jesus will lay hold of us when we lay hold of Him, and we will lay hold of Him when He lays hold of us. When we have them both we can dismiss our fears forever. We may let go because we are weak and wavering; but He will never let us go, so long as we sincerely strive to cling to Him.

9. AIM TO BE LIKE CHRIST.

WHEN Judson, one of the most successful missionaries, was sorely depressed at the slow progress of the gospel among the heathen his wife endeavored to cheer him up. She read to him several newspaper notices, in which her distinguished husband was likened to one or other of the apostles. But instead of being entertained and growing cheerful, the good man was more depressed than ever. After a solemn pause he said: "Nor do I want to be like them. I do not want to be like Paul, nor Apollos, nor Cephas, nor any

mere man. I want to be like Christ. We have only one perfectly safe Exemplar; only One who, tempted like as we are in every point, is still without sin. I want to follow Him only, copy His teachings, drink in His spirit, place my feet in His footsteps, and measure their shortcomings by these, and these alone. O, to be more like Christ!" And this ought to be our aim at all times. Not only to be more like Christ, but to be altogether like Him. "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body."

10. COPYING THE LIKENESS OF JESUS.

RAPHAEL'S painting of the "Transfiguration" is a wonderful production of art. Modern painters often reproduce it. The artist goes to the hall in the Vatican at Rome, where the painting hangs on the wall. He takes a position and studies it from that point of view. Then he changes his position and scans it from another angle. He studies it from various points of observation and in every possible light. The longer he studies the Savior's glorified form and features, as presented in the matchless painting, the greater becomes his admiration. Long and carefully does he examine the face, the hands, the feet, and the garments, until soul and mind are all ablaze with the beauty and the glory of the masterpiece of the renowned artist. Inspired with the spirit of the great original, he at last mixes his colors, takes his brush, and begins to paint. A long look and then a stroke; another long look and then another stroke. And thus days and weeks pass in patient labor. The features are faithfully copied. The very expression reappears, and in due time, under the magic touch of toiling and consecrated genius, the canvas glows and breathes. Thus patiently are we to copy the likeness of our ever-blessed Savior. The Gospels present to us a lifelike image of Him, of His life and character. Great is the task set before us, but we must not become discouraged. We are to persevere in this important work day by day until we shall be, at last, just like Jesus.

11. DIVINE HELP.

ONE day the renowned German composer, Joseph Haydn, was conversing with two of his musical friends about the best way of

refreshing and strengthening themselves when they had worked very hard and were much fatigued. One of them said that nothing helped him so much as a bottle of wine. The other said that going into lively company was the best thing for him. They asked Haydn what he did. He said that he always went to his room and engaged in prayer; for when he was weary and troubled in his mind he found that nothing was such a help and comfort to him as prayer to God. Haydn knew the true source of help and strength. A poor woman sat upon the steps of a dark prison, weeping bitterly over the sentence of a ruined son. "What ails you, sister?" said a gentleman, stopping before her and kindly taking her hand in his. "My heart is broken, sir," she replied. "Can I do anything for you?" "No, sir; nothing." "Well, the Lord can help you," said the gentleman, "and I will go home and ask Him to do it." It was a little thing, seemingly, what the man had done. It neither clothed nor fed the poor woman, but that one sweet word "sister" fell like healing oil upon her wounded heart. She arose strengthened and went to her lowly home. When she knelt to tell the Savior her sorrows she felt that some one had been there before her. His prayer was answered, her spirit was calmed.

12. HOLD FAST TO THE BIBLE.

THEY tell us a beautiful story of a boy who was picked up by the steamer *Scotia* in mid-ocean. His ship had been wrecked and nearly all of the crew had been lost. The captain of the *Scotia* asked the boy, who was twelve years of age, "Who are you?" He answered, "I am a boy from Scotland; my father and mother are dead, and I am on my way to America." "What have you here?" said the captain, as he opened the boy's jacket, and took hold of a rope around the boy's body. "It is a rope," said he. "But what is that tied by this rope under your arms?" The boy said, "That, sir, is my mother's Bible. She told me never to lose the good Book." "Could you have saved something else?" inquired the captain. "No, sir; I could not, and at the same time save this Bible." "Did you expect to drown?" "Yes, sir; but I meant to take the Bible down with me." That was a noble resolution of the Scotch lad to stick to his Bible even unto death. Let us hold on to the Word of God living and dying. Here we learn that we are sinners, and

that Jesus has redeemed us and offers us eternal life. And if we accept salvation by faith in Him the Bible will be a lamp unto our feet and a light unto our path. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn."

13. THE RAILROAD OF A SINFUL LIFE.

A DISSIPATED poet had a wild dream. At his own request he was imprisoned that he might not touch the intoxicating cup. He dreamed that he was riding in a coach of glass, running on a track of glass. The motion was easy and musical, and the coach was filled with gay passengers. Suddenly his eye caught the glimpse of a corpse lying alongside the railway. Its face was turned upward, stained with blood and ghastly. Then, as the train flew onward, he saw another corpse, and then another. With an exclamation of horror, he inquired what the terrible sight signified. With a loud laugh of merriment one of the passengers answered that there was a precipice at the end of the line, over whose edge the train would dash and make way for the next train to follow. He said these corpses were laid along the track to apprise the travelers of their own fate if they went on to the end of the seemingly pleasant journey. Then he whispered, with awful emphasis, "This is the railroad of habit." The dream was undoubtedly sent him by God to warn him. Notwithstanding this warning, the dreamer went over the precipice and filled a drunkard's grave.

The life in sin is such a railroad as the dissipated poet saw in his dream. Dreadful is the fate of all who take this road and continue the journey to the bitter end. The travelers on this road seem to have a jolly time. Here are gay society, late hours, increasing expenses, distaste for serious things, growing fondness for excitement, the intoxicating cup, the theater, the ballroom, illicit and unmentionable pleasures, and finally shame, and ruin, and eternal remorse. They laugh at all warnings, and think they know what they are doing. The grade is a little down, it is true, but only enough to make the motion easy and pleasant. When the speed increases they will jump off. Soon, however, the speed indicates impending danger. Friends cry out in alarm. But they merely

smile. It is not yet perilous, only exciting, charmingly exciting. Like madmen they continue the journey on the railroad of a sinful life until the precipice is reached and—they are gone!

14. NO MIDDLE COURSE IN RELIGION.

“You don’t mean to call me an enemy of religion, do you?” said a farmer to a gentleman who was urging him to become a Christian. “‘He that is not for Me is against Me’ are the words of Jesus. Do they not answer your question?” replied the gentleman. “But I am friendly to religion,” said the farmer. “Friendly! How? You do not revile Christ, I know; but do you serve Him? Do you avow yourself His disciple? Are you His disciple? Do you, by your life and speech, declare that faith in Christ is necessary to salvation?” The farmer responded, “I do not profess faith in Christ, sir, and I can not, of course, consistently urge that faith on others.” “Then you see,” replied the gentleman, “that your influence is against the acceptance of Christ by others. Its voice is, ‘Personal faith in Christ is not a very important matter; if it were I should seek it.’” The farmer was silenced. He felt that the gentleman was right. He saw that not to be on Christ’s side is to be against Him; not to gather with Him was to scatter; not to march in the ranks of Christ’s soldiers was to march in the ranks of the enemies. There is no middle course.

“ True-hearted, whole-hearted, faithful and loyal,
King of our lives, by Thy grace we will be;
Under the standard exalted and royal,
Strong in Thy strength we will battle for Thee.”

15. GAVE ALL SHE HAD.

REV. GILES M. PEAK tells of a minister who made an appeal to his congregation for money to help a mission church away off in the mountains. He saw that he had failed and that the people were not going to give what he desired. He felt sad and grieved. Away in the back part of the church sat poor little crippled Katie. She loved Jesus and had given Him her heart. She was touched by the appeal for money to help carry the story of her blessed Jesus to the children who had never heard about Him. She had no money.

Suddenly a happy thought flashed across her mind. She had promised Jesus that all she had she would give Him. She had nothing that she could give except the little crutches by her side. She looked at them a moment and then said, "I will give my crutches." The minister took them forward and laid them on the table. He was deeply stirred with emotion. Tears were in the eyes of many. After awhile he said, "Who will help me to buy these little crutches back for Katie?" In her earnestness she had forgotten all about how she would get home, or how she would move about without her crutches. One man said, "I will give a hundred dollars." And they kept on giving one after another till the little crutches were covered with money and promises. That night the preacher raised over five hundred dollars for the mission church. The whole-hearted love of the little cripple touched the hearts of that congregation.

16. THE HEART ATTUNED.

DR. E. J. HAYNES imagines Mozart and his friend, the royal huntsman, going forth arm in arm to the fields. The wind comes up heavily through the copse of trees. "Look!" says the hunter; "it will startle a hare!" "Listen!" says Mozart, "what a diapason from God's great organ!" A lark rises on soaring wing, with its own sweet song. "Look!" says the gamester, "what a shot!" "Ah!" says Mozart, "what would I give could I catch that trill!" There are dull souls who can not see nor hear. Are they sick? "O, what a misfortune!" Are they bereaved? "Some enemy hath done this!" Are they well and prosperous? "Good luck!" Not so the pure heart. He can see God's hand in every sorrow chastening for good; God's face in every blessing; God's smile in the morning light, the blossoming harvest and the evening shade. His heart is attuned. It has been done! What? You went from the churchyard to your closet; alone you bowed; you wept; you were crushed; you prayed; you closed your eyes; there came sweet peace, for you saw—Jesus.

17. THE HUMAN HEART A HARP.

DR. J. R. MILLER says: "A strange instrument hung on an old castle wall, so the legend runs. No one knew its use. Its strings were broken and covered with dust. Those who saw it wondered

what it was, and how it had been used. Then one day a stranger came to the castle gate and entered the hall. His eye saw the dark object on the wall, and, taking it down, he reverently brushed the dust from its sides and tenderly reset its broken strings. Then chords long silent woke beneath his touch, and all hearts were strangely thrilled as he played. It was the master, long absent, who had returned to his own. It is but a legend, yet the meaning is plain. In every human soul there hangs a marvelous harp, dust-covered, with strings broken, while yet the Master's hand has not found it. Is your soul-harp hanging silent on the wall? Have you learned the secret of glad, happy days? Open your heart every morning to Christ. Let Him enter and repair the strings which sin has broken and sweep them with His skillful fingers, and you will go out to sing through all the day. Only when the song of God's love is singing in our hearts are we ready for the day."

18. HOPE MEETS DEATH WITHOUT FEAR.

"GIPSY SMITH'S" father came to an English town with his family. One of the children was sick, and a doctor was called. He gave one look at the little patient lying in the gypsy cart. He exclaimed: "Smallpox! Get out of town at once." Driving out of town, they encamped beyond its limits. The father cared for the child while the mother attended to other work. Another child was taken ill with the dread disease, and then the mother. The mother's case was pronounced hopeless. Mr. Smith had once heard a sermon while in prison, and had then learned that there is a God. He asked his dying wife if she knew about Him. She replied, "Yes, but there is no mercy for me." In great sadness of heart he sat with bowed head, not knowing what to do. Presently he heard his wife singing happily:

"I have a Father in the promised land;
My Father calls me, I must go
To meet Him in the promised land."

"Where did you learn that?" he exclaimed. "I heard it when a child," she answered. "Once my father's tent was pitched on Sunday where the village children passed it on their way to Sunday-school. I followed them and heard this song, but I had forgotten it till now." She remembered the song, heard long ago, in her dying

hour. The hope that she was going to meet her Heavenly Father in the promised land gave her peace, comfort, and happiness. This hope robbed death of fear. She was no longer afraid to die.

19. THE PLANK WILL BEAR.

ONE Sunday morning on the stormy coast of Cornwall a shipwrecked crew, who had just been rescued from a watery grave, attended the parish church to thank God for their deliverance. The preacher, addressing them earnestly concerning the sinner's danger and the Savior's ability to save him, said: "Imagine a drowning man who feels that all his efforts to save himself are unavailing, and that he is sinking fast. What would be his feelings if suddenly a plank floated within his reach, and if, taking hold of it, he found it would bear his weight? Friends, that sets forth our condition. We are like the drowning man. Christ is the plank of safety. This plank will bear. Refuse not to grasp it. Do not hesitate to intrust yourself to it. *This plank will bear!*" The congregation scattered after the service, the rescued crew going to their homes, or entering service on some other craft. Fourteen years afterward the minister was urgently entreated to come and see a man who was dying. The message came from a distant village. He hastened thither as quickly as possible. On entering the room of the dying man he saw that his moments on earth were almost numbered. Kneeling beside his bed, he said: "My brother, you have sent for me and I have come. What is your hope for eternity?" The dying man was conscious, but the power of speech was gone. Hence the preacher said, "If you can no longer speak, will you give me a sign or token that your hope is now in Jesus?" Then by a last effort of vanishing strength he spoke, saying slowly and almost inaudibly, "*The plank will bear!*" They were his last words on earth and a glorious testimony of Christ's power to save.

20. THE BLESSED SECRET.

A GIRL, ten years of age, said, "Mother, I want to know the secret of your going away alone every night and morning." "Why, my child?" "Because it must be to see some one you love very much." "And what makes you think so?" "Because I have always

noticed that when you come back you appear to be more happy than usual." "Well, suppose I do go to see a Friend I love very much, and that, after seeing Him and conversing with Him, I am more happy than before, why should you wish to know more about it?" "Because I wish to do as you do that I may be happy also." "Well, my child, when I go away in the morning and evening alone it is to see my blessed Savior. I go to pray to Him. I ask Him for His grace to make me happy and holy. I ask Him to assist me in all the duties of the day, and especially to keep me from committing any sin against Him. And, above all, I ask Him to have mercy on your soul, and to save you from the ruin of those who are lost." "O that is the secret," said the child; "then I must go with you."

21. MORE TO FOLLOW.

C. H. SPURGEON says: "There is a story of Rowland Hill, which I have no doubt is true, because it is so characteristic of the man's eccentricity and generosity. Some one or other had given him a hundred pounds to send to an extremely poor minister, but, thinking it was too much to send him all at once, he sent him five pounds in a letter, with simply these words inside the envelope, 'More to follow.' In a few days' time the good man had another letter by the post, and letters by the post were rarities in those days. When he opened it there was five pounds again, with just these words, 'And more to follow.' A day or two after there came another, and still the same words, 'And more to follow.' And so it continued twenty times, the good man being more and more astounded at these letters coming thus by post, with always the self-same message, 'And more to follow.' Now, every blessing that comes from God is sent in just such an envelope, with the same message, 'And more to follow.' 'I forgive you your sins, but there is more to follow.' 'I justify you in the righteousness of Christ, but there is more to follow.' 'I adopt you in My family, but there is more to follow.' 'I have helped you, even to old age, but there is more to follow.'"

22. THE GUIDE ACKNOWLEDGED.

REV. E. P. HAMMOND relates: "In the grounds of Hampton Court is a labyrinth in which Henry VIII used to wander about.

One beautiful afternoon in autumn, after spending hours among the picture galleries in the palace and visiting the room where Oliver Cromwell parted the last time from his lovely daughter, I wandered away into the park, among the delicate, light-footed deer, and came to this labyrinth. I saw people entering it and heard them say they could find out their way easy enough, and I, too, was led to attempt it. It was very easy to go in a long distance, but when I turned to find my way back it was a different matter. Whichever path among the high hawthorn hedges I took I soon reached its end. I could not even find the people whom a little before I saw entering this strange place. It was getting dark, and I began to fear I might have to lie down upon the cold ground for the night. All this while a man had been standing upon a high tower near by, waiting for me to lift my eyes to him and ask him to guide me out. 'O, yes,' he replied to my request, and, with a long stick, he soon helped me to thread my way to the green lawn again. How much time and anxiety might have been saved if I had only taken this man for my guide out of this winding puzzle! He seemed so glad to help me that he made me think of the dear Jesus, who always stands ready to guide lost sinners in the way to heaven. His words, you know, are, 'I am the Way, the Truth, and the Life.'"

23. DELUDED PEOPLE.

RUSSELL H. CONWELL says: "I once heard of a man down in Maine who dug a tunnel from his cellar to a well, situated near the house. The tunnel entered close to the water, and he said that it was an 'enchanted well.' People came a long distance to look at it and to hear the music that seemed to come up from the water, but it was really caused by some one playing a mouth organ at the end of the tunnel. The 'enchanted well' was soon supposed to possess magic power to cure all kinds of diseases. So people came from far and wide to drink this water. It was sold by the pint and cured a great many persons. But at last the imposition was discovered, and then all those who had been cured were sick again, and an epidemic of disease afflicted the healthy locality." So persons who are not under the leadership of the Heavenly Guide are often led astray in religious and spiritual matters, as the many "isms" of our

time prove. They are deluded into false hopes. They flatter themselves that they have found the sure remedy which will cure them of their spiritual maladies. Sooner or later there comes a rude awakening.

24. GOD KNOWS THE WAY.

DR. J. G. VAUGHAN says: "Walking down W Street one morning I saw a little blind boy standing on the sidewalk, with his head bent forward as if eagerly listening. Stepping up to him, I said, 'Shall I help you across the street, my little friend?' 'O no, thank you; I am waiting for my father.' 'Can you trust your father?' 'O yes; my father always takes good care of me, leads me all the time, and when he has my hand I feel perfectly safe.' 'But why do you feel safe?' Raising his sightless eyes, with a sweet smile and look of perfect trust, he replied: 'Because my father knows the way. He can see, but I am blind.' This little blind boy preached a sermon to me. Do we, with our hand in our Father's, feel perfectly safe? We are poor, blind children; yet do we not often rebel against the way our Father would lead us, and seek to go another way which seems best to us? Because we feel the thorns sometimes and are pierced by their sharpness we try some other path which seems to our blinded eyes to lead to peace and rest. But the Father can see, and shall we shrink from the path He has marked out in wisdom and love—that path which, though it be one of trial and suffering, will best fit us for heaven?"

25. GOD A WILLING GUIDE.

In his book, "The Fair God," General Lew Wallace describes the Spanish page who has lost his way in the underground chambers, beneath the great native temple in Mexico. The passages run in every direction and bewilder him. He can not find his way out alone. In the midst of the darkness that encompasses him he hears the footsteps of a man approaching. He hides, and when the slave would pass by leaps upon him, overcoming him and compelling him to lead him out of those dark chambers into the light of day. The slave knows every foot of those underground passages. Unhesitatingly he advances through the darkness, now turning to the right and now to the left. The page follows hard after him, and

thus safely conducted, he soon emerges out of the darkness into the bright and cheerful sunshine. Although the slave had been so rudely compelled to act as guide for the lost man, yet he guided him right. Now, God requires no compulsion to guide us. He loves us and would have us go the right way. He knows how unable we are to find that way alone. So He offers us the necessary help and direction, and guides us safely through this world to everlasting life if we will only follow hard after Him.

26. A MINISTRY WHICH CUTS.

DR. JOHN DOWLING tells us that when the venerable Lyman Beecher was a young man he returned to his native town in Connecticut on a certain occasion. Meeting an old neighbor on the road, he entered into a conversation with him. The man was a High Churchman, and was returning from a field where he had been mowing. The farmer said: "Mr. Beecher, I would like to ask you a question. Our clergy say you are not ordained and have no right to preach. I should be glad to know what you think about it." Dr. Beecher replied, "Suppose you had in the neighborhood a blacksmith who said he could prove that he belonged to a regular line of blacksmiths who had come all the way down from Peter, but he made scythes which would not cut, and you had another blacksmith who said he did not see what descent from Peter had to do with making scythes that would cut, where would you go to get your scythes?" "Why, to the man who made scythes to cut, certainly." "Well," said Dr. Beecher, "that ministry which cuts is the ministry which Christ has authorized to preach."

27. JESUS DIED FOR OUR SINS.

IN the history of Persia a touching incident is told. Twelve men had been robbed and murdered under the walls of the city. The king demanded that the crime should be traced out and those concerned in it put to death. After the guilty ones had been discovered, and their guilt proven beyond a doubt, sentence of death was passed upon them. The day of their execution came. One of the sentenced murderers was a young man of great promise. Men and women were in tears, crying out, "Can't this young man be

pardoned?" But there seemed to be no way to do it. A few hours before the execution was to take place the father of the young man sought an interview with the king and was admitted. He addressed the monarch, saying: "Your majesty has sworn on the Koran that these men must die; but I, who am not guilty, come to ask a great favor. It is that I may die in my son's place. He is young and just betrothed in marriage, and has hardly tasted the sweets of existence. O, may your royal majesty be merciful and let me be executed in his place! I will meet the just demands of the law for him. I know he is guilty and deserves it all, but I love him and will cheerfully die for him." The king was deeply moved by this appeal of the father and accepted him in place of the son. The son, however, on learning the facts, was almost distracted with grief. He pleaded with the king to reverse the decree and to inflict on him the penalty he justly deserved and save the life of his aged and innocent father. But the son was spared while the innocent father met the just demands of the law and was executed instead of the son. This father's love to the son was wonderful in dying for him and to atone for his crime. But it was his son. More wonderful is the love of Jesus, who died for us—for His enemies—and to atone for our sins.

28. CHRIST THE EFFECTUAL INTERCESSOR.

WE are told that when Dr. Doddridge lived at Northampton there was a poor Irishman condemned for sheep stealing. The laws of England in those days were harsh and cruel. He scarcely thought that there was proof of the man's guilt, and he believed in the Bible, which teaches that a man is better than a sheep. He traveled, toiled, and tried hard to get the man a reprieve, but was unsuccessful in his endeavors. The Irishman was led out to be hanged. On the way to execution the convict begged them to stop just opposite Dr. Doddridge's house, and, kneeling down, he said: "God bless you, Dr. Doddridge; every vein in my heart loves you, every drop of my blood loves you, for you tried to save every drop of it." What love this poor man had for his intercessor who had failed! Our Intercessor does not fail. His intercessions for us prevail and secure for us acquittal from the just charges against us. "Who is he that condemneth? It is Christ that died, yea rather, that is risen again,

who is even at the right hand of God, who also maketh intercession for us." Let us realize this blessed truth, and let each one exclaim, "Every vein of my heart loves Thee, O Christ; every drop of my blood loves Thee, for Thou hast died to save me."

29. EFFECTS OF PREACHING CHRIST.

REV. JOHN BERRIDGE was one of the Methodist reformers of the Church of England. He was well educated, an ardent student, and nearly as familiar with the classical languages as with his native tongue. He entered the ministry without knowing anything experimentally of true religion. Until the year 1754 he had "lived proudly on faith and works for salvation," as he himself stated in the quaint and characteristic inscription which he prepared for his own tombstone. For several years he preached at Stapleford, near Cambridge, with no visible effect. He became vicar of Everton in 1755, and "fled to Jesus alone for refuge in 1756." After his conversion he began to preach repentance and faith in the Lord Jesus. After he had preached in this new way for some time, and seeing no immediate effects, he began to consider whether he was right. While thinking over the subject, one of his parishioners called. "Are you well, Sarah?" said he. "Well! not so well, I fear." "Why, what is the matter, Sarah?" "I do n't know, sir; but by those new sermons I find that we are all to be lost now. I can neither eat, drink, nor sleep. I do not know what is to become of me." This was the first sign of awakening among his hearers. In the same week came two or three more on a like errand, which so confirmed Mr. Berridge in his position that he resolved from that time to know nothing but Jesus and Him crucified. After that people came to hear him from a distance of twenty miles, and were at Everton by seven o'clock in the morning, at which early hour he preached. During the first year after his conversion he was visited by a thousand persons, under serious impressions, and about four thousand were awakened. God honors the preacher who honors His Son, our Savior. Preach Christ!

30. THE CROSS LIFTS UP.

A HEATHEN chief had heard the story of the cross, of the suffering and dying Jesus. He desired to know the saving power of the

cross. He was taken sick unto death. He commanded his servants to make a cross. When this had been done he commanded them to lift him from his bed and place him on the cross. Then he told them to stretch his arms over the cross-beam and to fasten his feet at the lower end of the main-beam. After all this had been done he said, "Now let me die." As he lay there on the cross light from heaven streamed into his heart. His faith laid hold of Jesus as his personal Savior, and with a face illuminated with a great joy, he cried out: "It lifts me! It lifts me! It lifts me up!" Glory to God! Jesus, lifted up, lifts up.

31. ALWAYS ON GUARD.

ROBERT ZARING asked a fireman, "How many runs this month, Captain?" He replied, "We did n't turn a wheel." "Did n't turn a wheel this month!" Zaring exclaimed. As he passed on he mused: "The city has fed two great horses for one month, and paid \$300 or \$400 in wages to five men for the same time, and all for what? Nothing. 'Did n't turn a wheel.' That \$400 might have been given to the city's poor; it might have been invested in some manner so as to bring the taxpayers a return. Why children could have"—Listen! As he muses deep-clanging bells send out a fearful peal. "Fire!" "Fire!" they cry on every hand, and a great business block gives indication of fire within. A few minutes more and \$10,000 worth of property will be doomed, when from down the street sounds a rattling gong. He turns and sees, coming with fearful speed, the horses plunging madly, the department which did n't turn a wheel for thirty days. There was the Captain holding the reins, his hat off, and shirt sleeves rippling in the wind. They are the first on the scene, and within three minutes a line of hose is laid, and these same men are ascending ladders and diving into windows which belch forth smoke and flame. Though we have lost sight of them, we know they are fighting the fiend, and soon they come out again, covered with smoke, ashes, and—glory. The fire is conquered, the beautiful building saved, and as the sweating horses and exhausted men go slowly back to their retreat Zaring muses again: "For thirty days the city paid out a total of \$400. On the Thirty-first day it saved \$10,000. It paid the city to be ready, to watch." "Watch ye!" If for thirty days, or thirty weeks, or thirty months, or even

thirty years the tempter does not come, do not go to sleep. It pays to be on guard continually, to keep your eyes open. It may cost time and ease, but it pays. "Watch ye!"

32. CREEDS ARE NECESSARY.

THE *Sunday-school Times* says: "There is a great deal of cheap talk nowadays about creeds. 'We do n't believe in creeds,' many people say. 'We believe in religion, but not in creed.' A newspaper in Chicago, discussing the importance of moral teaching in the public schools, said, 'It must be a morality based upon religion, a duty to God and man, rather than a morality based upon a creed.' But who is God? Why should He be obeyed? These questions can not be answered without formulating beliefs. 'I do n't believe in creeds,' said a woman. 'That was the shortest and poorest creed I ever heard,' was the reply. A creed is the statement of belief. A statement that one believes in nothing is a creed. A housewife's recipe for making bread is a creed. Every political platform is a creed. It is puerile and foolish to deny creeds. There are foolish creeds, just as there are clumsy and inefficient engines, and things that are doubtful or unimportant may easily be mishandled in a creed; but it is impossible for us to refrain from seeking and acquiring knowledge, and our knowledge is what we believe. Morality can not be taught at all, except on the basis of the great truths underlying it, in which men must believe. Every statement of those truths is a creed. When we depreciate creeds, let us be sure that we understand what we are saying."

33. A ROBUST RELIGION.

BISHOP BREWSTER, of the Episcopal diocese of Connecticut, speaking to Yale students some years ago cited the case of Rudyard Kipling, when he was critically ill in New York, as an example of robust religion, saying: "I suppose you young men are more or less readers of Rudyard Kipling. There is no name in English literature that stands more truly for masculinity than Kipling. In fact, he is said to be not ladylike enough to suit some of his critics. The story that I am able to relate about Kipling—and I suppose none of you has heard it—comes to me first hand, and shows the strong

and vigorous faith which is back of the man's writings. A trained nurse was watching at the bedside of Mr. Kipling during those moments when the author was in the most critical stage of sickness, and she noticed that his lips began to move. She bent over him, thinking that he wanted to say something to her, and she heard him utter these words, 'Now I lay me down to sleep,' that old familiar prayer of childhood days. The nurse, realizing that Kipling did n't require her services, said, in an apologetic whisper, 'I beg your pardon, Mr. Kipling; I thought you wanted something.' 'I do,' faintly answered Kipling. 'I want my Heavenly Father. He only can care for me now.' It is this masculine, robust religion that we find in Kipling's writings. It is the manly religion which we ought to have and live out at home, in our church, society, and business relations. It is this manly religion which we must take with us in the performance of our daily work.

34. THE CONDITIONS OF STRENGTH.

SPURGEON says: "In driving piles a machine is used by which a huge weight is lifted up and then made to fall upon the head of the pile. Of course, the higher the weight is lifted, the more powerful is the blow which it gives when it descends. Now, if we would tell upon our age and come down upon society with ponderous blows we must see to it that we are uplifted as near to God as possible. All our power will depend upon the elevation of our spirits. Prayer, meditation, devotion, communion are like a windlass to wind us up aloft. It is not lost time which we spend in such sacred exercises, for we are thus accumulating force, so that when we come down to our actual labor for God we shall descend with an energy unknown to those to whom communion is unknown."

35. HOW TO GROW STRONG.

SIR WALTER SCOTT tells us, in his autobiography, that when he was a child one of his legs was paralyzed. When medical skill failed a kind uncle induced him to exert the muscles of the powerless limb by drawing a gold watch before him on the floor, tempting him to creep after it. Thus the child was induced to keep up and to gradually increase vital action and muscular force. So God deals with

us in our spiritual childhood and the weakness of our faith. He holds the blessings before us, so as to incite us to creep after them. How weak our efforts, how slow our development! But only by such exercise and effort is spiritual vitality drawn out, strengthened, and developed. However little strength we may have to begin with, it is this we must invest, and so nurse it into an increased measure of strength. Each time we use the strength we have, by responding to the demands our Christian life makes upon it, it makes us stronger for the next effort. Our spiritual capital grows by an inevitable law, the law which Jesus declared when He said, "For unto every one that hath (using it) shall be given, and he shall have abundance."

36. AN INDIAN MOTHER'S LOVE.

THE Marquis of Lorne wrote: "A touching story was told us of a squaw, the wife of one of the chiefs of a community of Christian Ojibbeway Indians on Manitoulin Island. She had wandered too near the edge of the shore ice at a time when thaws had loosened it. The block on which she stood parted from the rest, and the wind carried it out into the open water. She was found dead from the cold, but her last care had been for her baby. It was found to have perished also, but had been covered by the mother with everything she had which might give it warmth. When she herself lay down in the icy blast to die she had arranged her body so that even in death it might be a shelter for her infant against the storm."

37. WHAT MAKES JESUS LOVABLE?

A FRIEND once said to the Count of Toulouse: "I don't know what it is you do to charm people about you. Though you have two hundred servants, I believe there is scarcely one of them that would not die to save your life." "That may be," answered the count, "but I would rather lose two hundred lives than that one of them should suffer." Love begets love. Because the count loved his servants to such a degree that he would rather sacrifice his life two hundred times, if it had been possible, than to see any one of them suffer, therefore his servants loved him so truly that they would have died to save his life. Their love was the response, the echo of his love for

them. Because Christ has loved us, we ought to respond with our love. He is so lovable, because He loves us so disinterestedly; He even died for us when we were His enemies. A little Mohammedan girl said to the missionary: "I like your Jesus because He loved little girls. Our Mohammed did not love little girls." Yes, "we love Him because He first loved us."

38. OBEDIENCE THE PROOF OF LOVE.

A KING in ancient times made some wise laws for his people, and most of them loved and revered him as a father, but not all. Some who professed a great affection for him were very unwilling to obey him. Some complained that his laws were too strict, and they broke them whenever they could do so without fear of punishment. Now the king had a country far off where trouble had arisen, and the governor wrote the king, asking him to visit his discontented people, and try if his own presence would win them to obedience and love. The king promised to go; but before he left he gave every family a copy of the laws. He was away a long time, and on his return there were loud rejoicings. But when he came to his council chamber there were some sad stories of rebellion and disobedience, not among the poor alone, but among the nobles, who had been louder than all the rest in their professions of love and songs of welcome. Having discovered the offenders, the king asked for a copy of the laws and read them one by one to the rebels, who were confused and silent. Some, indeed, had lost the paper he had given them; some had willfully burnt it, and declared they would not obey; many had broken one or more of the laws. He was a gentle king, but firm and just; and so he gathered his disobedient subjects together, and looking sorrowfully at them, he gravely asked each "if he loved his sovereign?" They all answered, "Yes," but on holding up a copy of his laws, they all hung down their heads. Then he said, "He that keepeth my laws, he and he alone loves me."

39. LOVE MAKES OBEDIENCE EASY.

SOME years ago James Chalmers laid down his life for Jesus. He was clubbed to death and eaten by savages in New Guinea. In a speech made in London fifteen years before his death he said, "Re-

call the twenty-one years, give me back all its experiences, give me its shipwrecks, give me its standings in the face of death, give it me, surrounded by savages with spears and clubs, give it me back with spears flying about me, with the club knocking me to the ground—give it me back, and I will still be your missionary.” In asking for new men he said: “Send out two or three young missionaries, men altogether Christ’s, who will think nothing of a few hardships, and spurn the notion that the work involves any sacrifices. I think the word ‘sacrifices’ ought never to be used in Christ’s service. Let them be men and women without any namby-pambyism.” Livingstone expressed the same thought. After thirty years of service he said, “I never made a sacrifice.” He felt that he was paying back to his Lord, in a measure, what he owed Him. Chalmers and Livingstone were not serving the Lord for pay. Theirs was a service of love. Hence, though they suffered and endured much, they never wailed about the sacrifices they were making.

40. THE GOD OF HOPE.

THERE are some matches which can only be kindled on one kind of surface. We may rub them on an unsuitable surface through a very long day, and no spark will be evoked. The fine effective flame of hope can only be kindled upon one surface. The human must come in contact with the divine. Where else can the holy fire be kindled? A mother is in despair about her son. His face is set in the ways of vice, and his imagination is being led captive by the devil. How shall I quicken the mother’s hope, which is so fruitful in loving devices? I will tell her that it is a long lane that has never a turning. I will tell her that the fiercest fire burns itself out at last. But these worldly proverbs awaken no fervent response. The depression remains heavy and cold. The match does not strike. I must lead her to “the God of Hope.” A brother is discouraged because of his moral and spiritual bondage. How shall I kindle his hope? I will point out to him the lofty ideal, and let the dazzling splendor of the supreme heights break upon his gaze. But the ideal only emphasizes and confirms his pessimism. I will then turn his eyes upon inferior men, and point out to him men who are more demoralized than himself. But the vision of the inferior is only creative of self-conceit. A fine, efficient hope is not yet born. The

match does not strike. I must lead him to "the God of Hope." It is in God that assurance is born, and a fruitful optimism sustained. We must get our fire at the divine altar.—*J. H. Jowett.*

41. THE HOUSE OF MERCY.

It is related of a certain man that, falling asleep, he dreamed that he was in a large field, hedged in on all sides with thunder, lightning, hailstorms, and the like tempestuous weather. Standing in this awful storm, he noticed some houses in the distance. He made his way to the first of these and begged admission till the storm were over. "Who art thou?" asked the master of the house. He told the man his name. "And I am called Justice," said the master; "thou must not look for any comfort from me, but rather the contrary." Sadly he wended his way to the next house and asked to be admitted. He was told that Truth lived in this house, and as he had never loved her, he must not expect any shelter from her. Turned away again, he prosecutes his search, and comes to the third house. Peace dwells there, and as he is a stranger to Peace he finds no admittance to her house. He is now in a state of great terror, for the storm is raging fiercer than ever. But yonder is another house, and thither he goes. It is the house of Mercy. Humbly pleading for a refuge from the storm, he is kindly admitted, made welcome and refreshed.

42. HOPE, BECAUSE GOD LIVES.

I THINK we should refuse to lose hope, even in hard times, because *God is*. I like much that snatch from "Luther's Table-Talk." He says: "At one time I was sorely vexed and tried by my own sinfulness, by the wickedness of the world, and by the dangers that beset the Church. One morning I saw my wife dressed in mourning. Surprised, I asked who had died. 'Do you not know?' she replied; 'God in heaven is *dead*.' 'How can you talk such nonsense, Katie,' I said; 'how can God die? Why He is immortal, and will live through all eternity.' 'Is that really true?' she asked. 'Of course,' I said, still not perceiving what she was aiming at; 'how can you doubt it? As surely as there is a God in heaven, so sure is it that He can never die.' 'And yet,' she said, 'though you do not

doubt that, yet you are so hopeless and discouraged.' Then I observed what a wise woman my wife was and mastered my sadness."—*Wayland Hoyt, D. D.*

43. THE CHRISTIAN HAS HOPE IN DEATH.

IN the morning of the day on which Dr. Owen died Mr. Thomas Payne came to see him. The latter had been intrusted with the publication of Owen's "Meditations on the Glory of Christ." On this occasion he informed the doctor that he had just been putting that work to press. "I am glad to hear it," said the doctor, and, lifting up his eyes and hands, he exclaimed, "But, O Brother Payne, the long-wished-for day is come at last, in which I shall see that glory in another manner than I have done, or was capable of doing, in this world!" Thus spoke the learned man a few hours before his demise. An old African had long served the Lord. When on his death-bed friends came, surrounded him, and lamented that he was going to die, saying, "Poor Pompey, poor Pompey is dying!" The old saint raised himself up, and, animated by the glorious prospects which his Christian hope pictured before his mind's eye, he exclaimed with much earnestness, "Don' call me poor Pompey; I King Pompey!" Every Christian, whether he be educated or uneducated, rich or poor, has this living hope in death, and can exclaim, "O death, where is thy sting? O grave, where is thy victory?"

44. HOPE MAKES DOERS.

ALL great doers have been great hoppers. I have read how, in his later life, General Grant once said to a personal friend that his habit of day dreaming, a kind of large and persistent hoping, had never left him. In his earlier life he had resigned from the army, and things had been going pretty steadily against him. He was working on a farm near St. Louis, and his wont was to carry a load of wood to the city for sale, and then to ride back in his empty cart. As he rode he threw himself out of his hard surroundings by hope. He had longed to command a regiment, and he had also longed to visit Europe, and have his wife share his sightseeing. And it was a favorite sort of hoping dream of his, as he rode homeward in the empty woodcart in the gathering evening, to think of himself as

again in the army, and this time as full Colonel; and then to think of himself as, with Mrs. Grant, making the tour of Europe. Foolish enough such hoping seemed for a poor farmer jogging homeward in the dusky sunset in an empty woodcart. But the hope was inspiration to him. And the reality of it all at last burst the bounds of his most daring dreaming. Hoping thus, even in General Grant's then circumstances, was vastly better business than a weak bewailing of his hard and hostile plight.—*Wayland Hoyt, D. D.*

45. HEAVEN AN INHERITANCE.

THE heir does not buy, does not win, does not by battle secure *inheritance*; he simply grows up to the age that claims it. So with heaven. When John at Runnymede asked the barons assembled around him there by what right they held their lands, hundreds of swords flashed like lightning from their sheaths and defiant tones pealed like a thunderclap on the king's ears, "By these we won them, and by these we hold them." But let any inquiring lips ask multitudes above, in blessed possession of the inheritance of heaven, by what right they hold those high and priceless possessions, and, taking crowns of dignity and glory from their heads, and casting them before the Lamb that was slain, their adoring exclamation is, "Unto Him that loved us and washed us from our sins in His blood," etc. Nay, not only when the redeemed are in heaven do they realize that it is an unbought, unmerited inheritance, but even when good men tread the frontier of that kingdom and step on the threshold of that home, they feel the same. When Bossuet, perhaps the most illustrious of French preachers and prelates, lay dying in great suffering and prostration, one who was present thanked him for all his kindness, and, using the court language of the day, begged him, when in another world, to think of the friends that were so devoted to his person and reputation. At this last word—"reputation"—Bossuet who had almost lost the power of speech, raised himself from the bed, and gathered strength to say, "Do n't talk like that! Ask God to forgive a sinner his sins." Yes; that is the Christian's attitude, that the Christian's spirit, even entering heaven.—*Rev. U. R. Thomas.*

46. A GOOD REASON FOR TOLERANCE.

THERE is a very old story of two knights who fell into a quarrel about a shield. One asserted that it was made of gold; the other that it was not gold, but silver. Now, neither was right; yet each one was correct as to the part of the shield which he saw. Looking at it from different points of view, not having the same standpoint, as it is called, they quarreled. And yet, there was no reason for a dispute. Both knights saw the same shield, it is true; but one was viewing it from one side, and that was overlaid with gold; the other was looking at it from the other side, and that was covered with silver. Archbishop Whately has aptly said: "There is a great difference between always thinking you are right and thinking you are always right. On each individual occasion I must, of course, think my opinion the right one; otherwise it would not be my opinion; but I know that among many opinions I may hold some must be incorrect, as I am a fallible being."

47. A KISS FOR A BLOW.

A LITTLE boy said to his teacher, "Will you please tell me what is meant by overcoming evil with good?" The teacher began to explain it, when a scene took place which helped to show what it meant. A boy, seven years of age, whose name was George, was sitting by the side of his sister, who was only five years old. While the teacher was talking George got angry with his sister for some reason, and, closing his fist, he struck her. The little girl began to cry; but her teacher said: "Mary, dear, you had better kiss your brother. See how angry he looks!" Mary looked at her brother. He was sullen and wretched. She threw both her arms about his neck and kissed him. George was not prepared for such a kind return for his blow. His feelings overwhelmed him, and he burst into tears. Mary wiped away his tears with her apron and sought to comfort him. "Do not cry, you did not hurt me much." But he only wept the more. Now, would he have wept if his sister would have struck him as he struck her? No, certainly not. But by kissing him as she did she made him feel more keenly that he had done wrong than if she had returned the blow. Here was a kiss for a blow; love for anger; kindness for brutality; the overcoming of evil with good.

48. THE POWER OF GOOD EXAMPLE.

JOHN ANGELL JAMES, who in his time was a famous minister in Birmingham, England, said in one of his lectures: "If I have a right to consider myself a Christian, if I have attained to any usefulness in the Church of Christ, I owe it, in the way of instrumentality, to the sight of a companion who slept in the same room with me. He bent his knees every night in prayer, and that aroused my slumbering conscience and sent an arrow to my heart. For although I had been religiously educated, I had neglected prayer and cast off the fear of God. My conversion followed, and my preparation for the work of the ministry. Nearly half a century has rolled away since then, but that little chamber and that praying youth are still present to my imagination, and will never be forgotten, even amid the splendor of heaven and through the ages of eternity." Observe, it was not what the room-mate said to him, but simply what he did, that exerted so potent an influence on him. This was genuine life-preaching, the unconscious influence of Christian conduct. Every Christian is called by God to edify his fellow-beings by this ministry. We can not have too much of it.

49. THE OPPORTUNE PRAYER OF A PIOUS PEDDLER.

THE Duchess of Gordon and a companion were visiting at a cottage in Scotland, when a peddler came in, threw down his pack, and asked for a drink of water. The woman of the cottage procured the water and, handing it to him, said, "Do you know anything of the Water of Life?" "By the grace of God, I do," replied the peddler. He drank the water with the relish of a thirsty man. Then in a simple and unostentatious manner he said, "Let us pray." And this was his remarkable prayer: "O Lord, give us grace to feel our need of grace. O Lord, give us grace to ask for grace. O Lord, give us grace to receive grace. O Lord, give us grace to use grace when grace is given. Amen!" He then shouldered his pack and went on his way. But in those few words of prayer, and by the apt manner in which he introduced the brief prayer, he preached a powerful sermon and made a deep impression on the Duchess of Gordon and her companion. Let us go and do likewise

as often as the time, place, and occasion make it especially seasonable.

50. HOW TO TREAT FAULTS.

I THINK it will benefit us all to read a story told by Dr. M. D. Hoge, of Richmond, Va. In that city two Christian men "fell out." One heard that the other was talking against him. He called on him and said, "Will you be kind enough to tell me my faults to my face, that I may profit by your Christian candor and try to get rid of them?" "Yes, sir; I will do it," replied the other. They went aside, and the former said: "Before you commence telling what you think is wrong in me, will you please bow down with me and let us pray over it, that my eyes may be opened to see my faults as you will tell them? Will you kindly lead in prayer?" It was done, and when the prayer was over, the man who had sought the interview said, "Now proceed with what you have to complain of in me." But the other answered: "After praying over it, it looks so little that it is not worth talking about. The truth is, I feel now that in going around and talking against you I have been serving the devil myself, and have need that you pray for me and forgive the wrong I have done." How kindly and tactfully did this gentleman bring the man who had wronged him to a realization of that wrong. They were doubtless both better men and truer friends after that experience.

51. HAPPINESS OF FINDING THE SAVIOR.

DENHAM SMITH made the acquaintance of a baron and his wife in Italy. They were a genial, wealthy, and accomplished couple, advancing in years, but still able to travel about from place to place, with all the attendance suitable to their position and rank. Mr. Smith had no direct spiritual conversation with them till they were about to part. Seizing the hand of the baron, he said, "Good-bye; I hope we shall meet again." "Many thanks, sir," said the baron; "but at my time of life it is scarcely possible we shall ever meet again; if you come back to this neighborhood, the probability is that I shall be gone." "Yet I hope we shall meet again," repeated Mr. Smith. "Ah, sir, you mean in heaven." "I do, indeed." "Ah, I shall never meet you there," replied the baron;

"I am too great a sinner ever to meet you there." The aged couple were deeply affected, and the baroness said: "Sir, what would you do with one like me? I was religiously brought up, and over in England I attended the ministry of a Protestant clergyman, but since those years I have wandered away from God, and amid the pleasures and excitements of the world I have forgotten what I used to know. What would you do with a child who had left the father's house?" Mr. Smith replied: "Do? I would direct her to the fifteenth chapter of Luke." And opening that chapter and putting the Bible in the hand of the baroness, he asked her to read it. She read it aloud, and tears dropped from her own and her husband's eyes. When she came to the verse which describes the prodigal coming to himself, she said emphatically, "Is that I?" Mr. Smith said, "Yes, it is you." Again she read on till she came to the father clasping in his arms the returning son. "Is that God?" asked the baron. "Yes," answered Mr. Smith, "with His arms around that bundle of rags." "O, will you stop a minute," he cried, and pulling out his note-book, said, "Let me write that down." Both were led to accept Jesus as their Savior, and were made happy.

52. SECRET OF TRUE JOY.

JOHN TAULER, the famous Dominican preacher of the fourteenth century, met a beggar on the street in Strassburg. He said to him, "God give you a happy life, friend." "I thank you," said the beggar, "I am never unhappy." "What do you mean?" asked Tauler, in amazement. He answered: "I mean that when it is fine I thank God, when it rains I thank God, when I have plenty I thank God, when I am hungry I thank God, too. And since God's will is my will, whatever pleases Him pleases me." "Who are you, then?" asked Tauler. "I am a king," replied the man in rags. "A king! Where is your kingdom?" "In my heart," answered the beggar, smiling happily and contentedly. Some one remarks on this incident: "This was good philosophy, Scriptural theology, practical Christianity, and divinest wisdom. He is king over himself—a happy king—who makes God King over him."

53. CHRISTIAN JOY A BLESSED FACT.

IF I could take you with me to my home you would think it a luxurious one. My house is nicely furnished; I have carpets and curtains, armchairs and sofas, pictures on the walls, and much that is ornamental as well as useful; and the food that is on the table is abundant. You would say, With all this I ought to be a happy man, and I do from my heart thank God for all His goodness to me. I am indeed a *happy man*, but I do not think *my furniture and food* have much to do with it. Every day I rise with a sweet consciousness that God loves me and cares for me, and I know I love Him. He has pardoned all my many sins for Christ's sake, and I look forward to the future with no dread; His Spirit, which dwells in me, reveals to me that all this blessed peace is only the beginning of joy which is to last throughout eternity. But supposing it were possible for some one to convince me that this happiness was all a delusion on my part and had no foundation in truth; that there was no God, no future; that in reality everything happened to us by chance; that we drift about the world for a little while, and then disappear. Were I convinced of this, then my sofa and armchairs would give me little repose, my food would often remain on my table untasted. I should wake in the morning with the feeling that it was scarcely worth while to get up—there was so little to live for. The sun might rise or not, it would be all dark to me. You see, my friends, I could not honestly advise you to do what some of you say you wish to do, live without God in the world, when all the time my heart is crying out, "For without Thee I can not live." It is often a pleasure for me to remember that the costly things in my house, which you can by no possibility share with me, are not the things out of which *my happiness is made*. Were they necessary to my happiness I should often look around with a sigh and wonder why they are given to so few. Had I to leave them all to-morrow and take to the humblest of homes, I should *carry all my joy* with me. I rejoice that in my own life what exceeds in value all other things is what I share in common with you. It is within your reach as well as mine.—*Lord Cairns*.

54. THE CHRISTIAN'S PROSPECTIVE JOY.

Two RUSSIAN officers were met by a Christian traveler under very different circumstances. He describes the incidents as follows: "We were on a little steamer on the Volga. A young Russian officer was on board with his wife. They had plenty of money. They seemed perfectly well. The scenery around was beautiful. But for all that the officer looked sad and was silent. He was going from home on service far off into Siberia. A little while after I had to return to Moscow with another Russian officer. We traveled in a miserable plight, hurried over rough roads in a cart. The scenery was dull, the weather was bitterly cold, but that officer was exulting in buoyancy and delight. He was hastening to bear the news of a great victory and to be decorated with an honorable reward. Even so is it on life's journey. The man who is sure he is getting nearer the Heavenly King each day he lives, and that he will be welcomed as a 'faithful servant' by that Master, will be happy in his heart even in the days of trial and toil, mid darkness, want, and sorrow."

55. SUFFERING WITH CHEERFULNESS.

I REMEMBER once being called to see a sick girl who was perhaps seventeen or eighteen years of age. A gentleman told me: "She has been sick for twelve months. She has the sweetest disposition, and is the most patient creature imaginable. And you ought to hear her talk; one can hardly tell whether she talks or prays. It is heaven to go into her room." I wanted a little more of the spirit of heaven, so I went to see her. I was engaged in the special labors of revival of religion at the time. She said to me, "I hear of what you are doing and of what my companions are doing, and I long to go out and labor for Christ; and it seems very strange to me that God keeps me on this sick-bed." "My dear child," said I, "do you not know that you are preaching Christ to this whole household and to every one who knows you? Your gentleness and patience and Christian example are known and read by all. You are laboring for Christ more effectually here than you could anywhere else." Her face brightened;

she looked up without a word, and doubtless she gave thanks to God, and angels sang more sweetly than before.—*H. W. Beecher.*

56. DOING HER BEST.

“WHOM shall we elect as vice-president of the Mercy and Help Department?” The eyes of the members looked around the room and seemed to center on a young lady about twenty years of age. She was poor, but neat and tidy; intelligent, yet unassuming. She shrank, yet, when urged, said, “*I will do my best*, but you must all pray for me.” A year passed. She carried flowers to the sick, visited the destitute, aged, and new-comers. She planned with her League and pastor. Though keeping house for her bereaved brother, yet she found time to work for Jesus. She was a consumptive and twice prostrated during the year, but performed her duties faithfully. She was often very sad, knowing that she must die young. The inroad of the disease finally confined her to her home of poverty; but the members of the League supplied her with flowers, books, medicines, and a good doctor in the League gave his services. The pastor and wife called frequently, and every time found her happier and higher. She usually sat in the easy chair which a League member had bought for her. Finally the end came. “Is Jesus precious to you now?” “O, yes; I wanted to live and work for Him. But it is all right now; I am ready to go.” The sacrament of the Lord’s Supper was administered to her, and her spirit departed to the glorious home of the redeemed in heaven. *She had done her best.*

57. A DEBT-PAYING FAITH.

It was during a prayer-meeting. A brother was praying with an extraordinarily loud voice. He was pleading for faith—soul-saving faith, sin-killing faith, devil-driving faith. Near him knelt a quiet brother, to whom the noisy prayer owed a large bill which he had been unable to collect. “Amen,” said the quiet brother; “Amen, and, Lord, give him a *debt-paying faith*, too.” We need a faith that will pay its debts; not only money debts, but all other debts or obligations to God and man. A faith that will not do that is a faith in which people have no faith. And we can

not blame them, either. "For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" But one who does not honestly endeavor to meet his obligations to man can not lay claim to brotherly love.

58. A REMARKABLE FEAT OF FAITH.

A CHRISTIAN friend came one day to the Rev. Mr. Henke. The man of God unhesitatingly invited him to dine with him, although he knew not what he could set before him. When the bell rang at noon the servant passed through the room several times with an anxious countenance, in order to beckon her master out unobservedly. Henke, however, was not aware of her object, and at last only reminded her that it was time to lay the cloth. The servant was perplexed, and requested her master to step out to her for a minute. "Sir," she began, in a mournful voice, "you wish me to lay the cloth; but don't you know we have scarcely a piece of dry bread in the house, and you sent your last penny to a sick person to-day." "Ah," answered Henke, smilingly, "is that all you have to say to me? Do but lay the cloth as usual, it will be time enough for the meat when we sit down to table." The maid, not a little astonished, did as she was told. "Let us take our seats," said the friendly host with a cheerful countenance. They sit down to the empty table, and the worthy, childlike man offers up a prayer. On his saying "Amen" the doorbell rings and there is a basket with abundance of food which a neighbor had felt constrained to send to him. Calmly, as if nothing particular had happened, Henke ordered all the dishes to be filled; and then, looking smilingly at the astonished servant, he said, "Well, have you still anything to object to our kind Entertainer?" These are valuable facts, but they can not be imitated. It is certainly easy enough to order the cloth to be laid; but nothing is accomplished by that. If, however, you possess anything of Henke's faith, then do not hesitate to order the cloth to be laid. A Royal Host will provide the feast.—*F. W. Krummacher.*

59. RESULT OF A PERSONAL INVITATION.

"COME and go to prayer-meeting with me to-night." Thus spoke Rev. Daniel DeMotte, a Methodist preacher of the Northwest Indi-

ana Conference, to John Evans, a young physician of Attica, Ind. The invitation was accepted and John Evans went to prayer-meeting. The Spirit of God convicted him of sin. He went forward for prayers, was converted, and became a follower of Jesus. That word of invitation gave to God, and humanity, and the Church a great-hearted Christian and philanthropist. The Northwestern University at Evanston, Ill., with its thousand students, with its great endowment and brilliant future, was fathered by him. President Lincoln appointed him governor of the Territory of Colorado, and he was one of the most prominent citizens of that State. Under his fostering care the University of Denver was founded. Daniel DeMotte did not dream how much that simple invitation to attend the prayer-meeting would mean for the Church and God's cause in the world. Why not say "come" oftener?

60. THE VICTOR ONLY ENTERS HEAVEN.

MANY years ago the Turks and the Christians had a great battle and the Christians were defeated, and with Stephan, their commander, they fled toward a fortress where the mother of the commander was staying. When the mother saw her son and the army flying in disgraceful retreat she ordered the gates of the fortress to be closed against them, and the gates were closed, and then the mother stood on the battlement and cried to her son, "*You can not enter here except as a conqueror.*" Then the commander rallied his scattered troops and resumed battle and won the day—twenty thousand scattering like flying chaff two hundred thousand. Ah! my friends, defeated in this battle with sin, and death, and hell, there is no joy, no reward, no triumph for you. Only shame and everlasting contempt. But for those who gained the victory through our Lord Jesus Christ the gates of the New Jerusalem will open, and they will have abundant entrance into the everlasting kingdom of our Lord.—*T. DeWitt Talmage.*

61. VITAL IMPORTANCE OF RIGHT BELIEF.

THERE is the way of salvation, and thou must trust Christ or perish. And there is nothing hard in it that thou shouldst perish if thou dost not. Here is a man out at sea; he has got a chart, and

that chart, if well studied, will, with the help of the compass, guide him to his journey's end. The pole-star gleams out amidst the cloud-rifts, and that, too, will help him. "No," says he; "I will have nothing to do with your stars. I do not believe in the North Pole. I shall not attend to the little thing inside the box. One needle is as good as another needle. I do not believe in your rubbish, and will have nothing to do with it. It is only a lot of nonsense got up by people on purpose to make money, and I will have nothing to do with it." The man does not get to shore anywhere; he drifts about, but never reaches port, and he says it is a very hard thing, a very hard thing. I do not think so. So some of you say, "Well, I am not going to read your Bible; I am not going to listen to your talk about Jesus Christ; I do not believe in such things." You will be damned, then, sir! "That's very hard," say you. No, it is not. It is not more so than the fact that if you reject the compass and the pole-star you will not get to your journey's end. If a man will not do the thing necessary to a certain end I do not see how he can expect to gain that end.—*Spurgeon*.

62. THE NECESSITY OF HOLINESS.

THERE is a story told of a moralist who dreamed that he died and went into the other world. He saw a high inclosure surrounding heaven, with a little gate as an entrance-way. Over this was written, "Without holiness no man shall see God." "All right," said he; "I have that," and was going straight in when a man touched him on the shoulder and said, "Stop, *you* think of entering that gate?" "Certainly; I am no sinner." "But do you not remember that when we were boys and were playing together you once cheated me out of a marble?" "Yes, I believe I do." "There is *one* sin," said the man, "and since you have committed *one* sin you can not go in at that gate." At this the moralist was deeply distressed. While standing there weeping, he saw another gate, over which was written, "The blood of Jesus Christ cleanseth from all sin." "Thank God for that!" he cried, and immediately renounced his own righteousness and sought admission through Jesus Christ, who "is the Way, the Truth, and the Life."

63. THE PLAIN WAY TO HEAVEN.

MICHAEL FARADAY was one of the most distinguished chemists and natural philosophers of the nineteenth century. Once when sick Dr. Latham, his physician, found him in tears, with his arm resting upon a table, on which lay the open Bible, the doctor said, "I fear you are worse." With a sob Faraday replied, "It is not that; but why will people go astray when they have this blessed Book to guide them?" And, indeed, the directions are plain enough. If any one really desires to flee from the wrath to come and seeks diligently in the Scriptures, he will not go astray. You have, perhaps, read the legend of St. Isidora. An angel directed Pyoterius, a hermit of the Nile, to go to the convent of Tabenna, and there he would find an elect vessel full of the grace of God, and he would recognize her by the crown that shines above her head. Pyoterius hastened to the convent. Arriving there, he had the sisters pass in order before him, as Samuel did the sons of Jesse. As each passed he said, "The Lord hath not chosen thee." Then he asked, "Are there any more?" The abbess replied, "All are here save one, a half-witted creature, who is the kitchen drudge." "Bring her to me," said the hermit. When she came in she was dressed in soiled garments, and had an old cloth on her head, but the hermit saw there the shining crown, and, falling at her feet, besought her blessing. The sisters were astonished. She had been the butt of all. In faultless habits they had swept by her proudly or stopped only to pull her nose or slap her face. But she had borne her lot cheerfully, and was now indicated as the Lord's chosen. This legend well illustrates the words of the text, "The wayfaring men, though fools, shall not err therein."

64. UNSEEN PROTECTION.

ELISHA's servant was in great fear when he awoke in the morning and saw the city of Dothan surrounded with horses, and chariots, and a great host; but when his eyes were opened in answer to the prophet's prayer his fears vanished, for he beheld the mountains full of horses and chariots of fire. It is only when we forget our unseen Protector that fear will overcome us. A lady was awakened one morning by a strange noise of pecking at the

window. She arose and saw a butterfly flying backward and forward inside the window in a great fright, because outside there was a sparrow pecking at the glass, eager to reach the butterfly. The butterfly did not see the glass, but it saw the sparrow and evidently expected every moment to be caught. Neither did the sparrow see the glass, though it saw the butterfly and seemed sure of catching it. Yet all the while the butterfly, because of that thin, invisible sheet of glass, was actually as safe as if it had been miles away from the sparrow. "Thou wilt keep him in perfect peace whose mind is stayed on Thee."

65. JOY OF THE BELIEVER IN DEATH.

It is said that when Godfrey of Bouillon, the celebrated Crusader, in his expedition to the Holy Land, came within view of Jerusalem, his army, seeing the high turrets, goodly buildings, and fair fronts of that holy city, gave such a shout as made the earth ring again. Such is the joy of the believer in death, as the towers of the heavenly Jerusalem burst upon his view, and his soul longs to take possession of its mansion there. There is joy in dissolution, because then the believer sees faith changing into sight, grace into glory, hope into fruition, and love into perfect comprehension. When Hannah More was dying some one spoke of her good deeds. "Talk not so vainly," was her immediate reply. "I utterly cast them from me and fall low at the foot of the cross." And then, her face lighting up as with a sunbeam, she exclaimed, "Joy!" And so her spirit passed away.—*Richard Newton*.

66. THE JOY OF CHEERFUL GIVING.

C. T. STUDD tells a little story that strikingly illustrates the words of Jesus, "It is more blessed to give than to receive." At a watering place in France a lady of great wealth was asked by another lady for a donation for a certain object. She replied that she knew nothing of giving; that her parents had never given away anything, and why should she? But presently she yielded and gave something, and the giving so filled her with joy that she continued to make heavy donations. After some time, again meeting the lady who had asked her for her first gift, she exclaimed: "O,

why did I never hear of this before? Why, there is no joy like that of giving!" C. H. Spurgeon, speaking of himself, says: "I knew a lad in Christ once who adopted the principle of giving a tenth to God. When he won a money prize for an essay on a religious subject he felt that he could not give less than one-fifth of it. He has never after that been able to deny himself the pleasure of having a fifth to give. God has wonderfully blessed that lad, and increased his means, and his enjoyment of the luxury of luxuries—the luxury of doing good."

67. SPONTANEOUS BENEVOLENCE.

HAPPINESS is not in getting, but in giving. This profound principle Jesus illustrated with His life and sealed with His death. The heart must be truly warmed to make anybody happy. I chanced upon a story about the stern official who imposed the fine of over twenty-nine millions of dollars upon a famous corporation not long ago—Federal Judge K. M. Landis, of Chicago. His thin figure was seen one day last winter, breasting the piercing wind of the "Loop" district without an overcoat. "Hi, there, Judge, where's your overcoat?" shouted a friend. "I used it to light a fire," he answered. "Used it to light a fire?" "Yes, I used it to light a fire to keep warm inside of me the spirit of charity that life in a great city like Chicago tends to freeze." He had just sentenced a man to the House of Correction. The prisoner turned away from the bench and pulled his coat collar around his throat. "Aronson," called the court sharply, "where is your overcoat?" "Your Honor," he said, "I ain't got none. That was one of the first things I soaked when I came to Chicago." "Bailiff," said the Judge, "get mine and give it to him. Now, gentlemen, we'll proceed to the next case."—*Dr. E. S. Lewis.*

68. CHEERFUL GIFTS ARE PLEASING.

A LADY came to a sister who had just been giving a Bible reading and said: "Fifteen years ago I called on you for a subscription to our temperance work. Do you remember it?" "No, I do not recall it at all." "It was my first experience in begging, and others had given me money so reluctantly and coldly I dreaded to see you,

not knowing you. But when I made known my request you said so cheerfully, 'It will delight me to give you a dollar for your work,' that I have loved you from that day to this, and as I heard you speak I thought I must tell you how you helped me." A foreign scholar waited upon a theological professor in London, who was a man well known for his executive grace and suavity of manner. The foreigner related to the professor his condition of peculiar destitution. The professor gave him generous assistance, and when the foreign scholar left the house he was heard to exclaim, "O, the *modus*, the *modus*, the *modus*!" He was overwhelmed by the graceful manner of the donor in the bestowal of his liberal assistance.

69. THE CHRISTIAN WAY OF GIVING.

It is said that Phillips Brooks did not permit the sale of any picture of himself. One day some of the young ladies of his church besought him to allow them to place his photographs on sale at the church fair. He inquired how much they expected to realize from the sale of his photographs. They assured him they could make as much as fifty dollars by the enterprise. "Very well," said the preacher, as he seated himself at his desk, "I can save myself annoyance and you much trouble in this way," and he handed them a check for fifty dollars. Mr. Brooks did not countenance church fairs and similar methods of raising money. By his noble example he pointed out to those young ladies the right and Christian way of giving. The best and the most Christian way of giving to the cause of religion is to *give*—not to sell and buy, to eat and drink, in order to make money for religious and charitable purposes.

70. GOD'S APPROVAL OF GENEROUS GIVING.

In a bitter cold night a Russian soldier was standing guard in an unprotected place where the piercing wind struck him. A poor laborer, passing by, was touched with pity when he beheld the shivering soldier. He took off his overcoat and gave it to him as a protection against the cold, biting wind, saying he would soon be in his warm cottage and bed, whereas the soldier would have to spend the night at his post, exposed to the inclement weather. But the night was so terribly cold that the soldier was found dead next

morning. Some time after this the laborer was lying on his death-bed. In a dream he saw Jesus wearing the overcoat which he had given to the soldier. The sick man said, "You are wearing my coat." "Yes," said the Savior, "it is the coat that you lent Me in that cold night when I was standing guard. I was naked and thou didst clothe Me."

71. A CHEERFUL GIVER BLESSED.

A LAD of sixteen was one morning walking along the towpath of a canal, carrying his worldly possessions in a bundle. He was leaving home to seek his fortune in the world. He was headed for New York, a city not as large then as it is now. He met a canal boat captain, who said, "William, where are you going?" "Going to New York, sir. Father says he is too poor to provide for me longer, and tells me I must make a living for myself." "There will be no trouble about that," said the captain. "Be sure you start right and you will get along nicely. What do you propose to do?" William replied, "The only trade I know anything about is soap and candle making." The good captain said, "Well, let us pray for God's blessing." And so they did, kneeling on the towpath. After praying earnestly for William, the old man said: "Some one will be the leading soapmaker in New York. You can be it as well as any one. Give your heart to God; give Him all that belongs to Him of every dollar you earn; make an honest soap; give a full pound, and you will prosper." When the lad arrived in New York he found it hard to secure work. He, however, remembered the last words of the captain. He sought first the kingdom of God and His righteousness and united with the Church. He remembered, too, what the captain said about giving. He wondered how much of every dollar belonged to God. He read in the Scriptures that the Jews were commanded to give one-tenth. So he gave one-tenth of every dollar to God. He prospered. In a few years he was a partner in a soap manufactory. After a while his partner died and he became the sole owner of the business. He made an honest soap, gave a full pound, and instructed his book-keeper to open an account with the Lord, and carry one-tenth of all his income to that account. His wealth increased rapidly; his business grew; his family was blessed. Then he gave to the Lord

two-tenths and prospered more than ever. So he gave three-tenths, four-tenths, and five-tenths. After his family was educated he gave all his income to God. He prospered more than ever. So *William Colgate* gave millions to the Lord's cause and left a name that will never die.

72. THE SINFUL LIFE ABANDONED.

A YOUNG man, associating with evil companions, had for a long time led a wicked life. However, by God's grace he was finally converted and saved from his sinful life. But he was afraid that if he remained in town his old associates might lure him back into his former wicked ways. So he went to a distant place and remained there for some time. In the meantime, being faithful in the use of the means of grace, he became well established in the Christian life. Then he returned to his former home. As he entered one of his former comrades in sin met him on the street, but the returning one passed on as though he knew him not. The comrade, thinking that he had not recognized him, exclaimed, "It is I! It is I!" The man looked at his comrade earnestly and replied, "But it is not I any longer," turned on his heel and passed on. Have you an old comrade within you, to whom you say, when he would address you, "But it is I no longer?" Or have you had courage to say to your old associates in the sinful life, "But it is I no longer?" If you can say it with a firm but humble courage, then you, too, have become a new creature; old things are passed away; behold, all things are become new.

73. THE WONDERFUL TRANSFORMATION.

LOOK at the dragon-fly. It is born at the bottom of the water. It lives there a narrow, low, greedy life for a considerable time; for it is said to be exceedingly voracious. It gropes about the submerged parts of aquatic plants and lives on aquatic insects. It breathes the air only as other inhabitants of the water do, satisfied to get out of the water such small quantities as manage to filter into it from above. So the dragon-fly lives in utter ignorance of any higher or better life, of any larger or more generous supply of the

vital element by which it lives until one day there comes a wonderful change. The laureate has described it well as follows:

“To-day I saw the dragon-fly
Come from the wells where he did lie.
An inner impulse rent the veil
Of his old husk; from head to tail
Came out clear plates of sapphire mail.
He dried his wings; like gauze they grew;
Through crofts and pastures wet with dew
A living flash of light he flew.”

It is the same animal and yet not the same. How different its appearance, its mode of life, and its sphere of action! Thus it is with the sinner who has become a new creature. He lives a new life. The things that formerly were his delight are now tasteless and insipid. He strives after attainments which were formerly meaningless to him, and his love and hope are centered on higher things. The life of the dragon-fly, content to live a low, greedy life in the water, is not farther from him than his old life of fleshly pleasure. He has died to his past and is living a new life in a purer and higher atmosphere.

74. THE POWER OF A LIVING BIBLE.

A CERTAIN young lady was residing with relatives. Her fretful temper made all around her uncomfortable. She was sent to a boarding-school, and was absent some time. While at the school she became a true and earnest Christian. On her return to her relatives she was so changed that all who knew her wondered and rejoiced. She was patient and cheerful, kind, unselfish, and charitable. The lips which so frequently uttered cross and bitter words now spoke nothing but sweet and gentle words. Her cousin George, who was an infidel, was greatly surprised at this. He watched her closely for some time till he was thoroughly satisfied that a real change had taken place in his cousin. Then he asked her what had caused this transformation. She told him it was the grace of God which had made her a Christian and had changed her heart. He said to himself: “I don’t think God had anything to do with it, though she thinks He had. But it is a wonderful change which has taken place in her, and I should like to be as good as she is. I

will be." Then he formed a set of good resolutions. He endeavored to control his tongue and temper, and kept a strict watch over himself. But he was all the time doing and saying what he did not wish to do and say. And as he failed time after time he would turn and study his good cousin's example. He read this *living Bible* and said to himself: "How does it happen that she, who has not as much knowledge or as much strength of character as I have, can do what I can't do? She must have some help that I don't know of. It must be the help of God, as she claims. I will seek that help." He went into his chamber and prayed to that God whose very existence he had denied. He prayed earnestly. God heard him, helped him, and he became a Christian.

75. CHRISTIANS MUST WORK FOR GOD.

AFTER a sermon on "Peace" in a church in Chicago a lady in distress came to Dr. Kittredge and asked him, "Pray tell me how I can obtain this peace of God?" "Are you a Christian?" "I am trying to be." "What are you doing for Christ?" "Nothing, nothing, and I have all my time." "There is the Flower Mission; they need help." "I had not thought of that; I should like it, I know." "At the temperance rooms there is work; and be sure and join the Ladies' Missionary Society; they will give you work." Six weeks later that lady called again; this time with radiant face. "I am so busy and so happy," she said. "I would like to tell you of some I have met in distributing flowers, such dear Christians; and of families I have induced to sign the pledge; of the Newsboys' Home, where I play and sing three evenings in the week; of my first trip collecting for the Ladies' Aid Society; of—but you are laughing." "Yes, my friend, for joy. What have you found in all this activity?" "Christ and peace" was her joyful reply. Christians, God is waiting for you to get about His business. Do not *try* to be a Christian, but *be* one with God's help. Be God's child and say with your Elder Brother, "Wist ye not that I must be about My Father's business?"

76. SAVE YOURSELF BY SAVING OTHERS.

IN working to save others we do the most good to ourselves. The Alpine traveler who carried his freezing brother saved both the

other and himself. In the effort to carry the other man new warmth of blood was forced into his own veins, and he was enabled to go on until a place of refuge for them both was found. The miser who was going to drown himself found two sovereigns in his pocket, and, thinking it was a pity to waste so much, gave them to a poor woman who was starving for bread. When he saw how happy the pieces made the mother and her children he bethought himself of how much happiness he could occasion by all the hoards of gold and silver he had in his cellar. He gave up the idea of suicide, and devoted the rest of his life to doing good. By saving others he saved himself. If you are despondent, if your Christian life is ebbing low, find some Christian work and do it. In helping others you help yourself; in saving others you save yourself. Your labor will not be vain.—*G. B. F. Hallock, D. D.*

77. CONVERSION OF A GERMAN ACTRESS.

For a number of years Frau Hedwig Wangel has been a leading stage favorite of Berlin, Frankfort, and other German cities. It is said that "she was an actress of great emotional powers, and that her great talent won her the admiration of large audiences of the best class wherever she appeared." She was filling an engagement in Frankfort in the month of August, 1909. On the evening of the 27th, being disengaged, she attended a meeting held by the Salvation Army people. Captain Olyphant, the leader of the meeting, made an earnest appeal to the unconverted to forsake their sins and accept Jesus Christ as their Savior. He admonished them to forthwith decide for Him, to enter His service, and henceforth to rely upon Him as the Divine Helper for the necessary strength and guidance. He concluded his appeal with an earnest invitation to those who desired to give their hearts to God to come forward to the altar. The actress had been powerfully moved by the simple yet eloquent words of the captain. She was among the first to respond to the appeal. The light of God's Spirit and Word had entered her mind and enlightened her. Shudderingly she realized her sinful condition and the burden of guilt resting on her life and heart. She fell upon her knees and offered up an impassioned prayer for forgiveness and acceptance. The brilliant and talented actress had reached the spiritual turning point in her life. Happily

converted, she did not hesitate to do what seemed to be her duty under the circumstances. She felt compelled to cut loose from the stage. Her friends and her husband opposed this action, but she was firm in her determination. She had seen a new light and was willing to follow it at whatever sacrifice. She said, "After that last performance of 'Faust' I left the stage, never again to enter the temple of my art, as I have now consecrated myself to God."

78. "JESUS CAN SAVE ME."

It is said that a certain general had the custom of taking his little boy on his knees and to speak to him about Jesus. The little fellow never tired of the "old, old story." It was new to him each day. One day the father said to him, "Would my little boy like to go to heaven?" "Yes, papa," he answered. "But how could you go to heaven, my boy? Your heart is full of sin. How could you dare to appear before God?" "All men are sinners, papa," answered the boy. "That is indeed true," said the father, "but God has said that only those shall see Him who have pure hearts. How now? Will you, notwithstanding this fact, dare to appear before Him?" Then the face of the little fellow became very sad. He began to weep, leaning his head on his father's breast. Suddenly he raised his head and sobbed out, "Papa, *Jesus can save me.*" Yes, Jesus can save us—the worst of us as well as the best of us. For all need the Savior who alone can give us the new, pure heart that shall see God.

79. A SUCCESSFUL WINNER OF SOULS.

It was Dr. C. Malan, of Geneva. His friend Ostertag relates an instance. A company was returning to Geneva on a steamboat. It was "full of strangers of every kind." While Ostertag was enjoying a conversation with friends he perceived that Malan had seated himself by the side of a foreign lady. They began a conversation which became increasingly animated. In her features there appeared, by turns, the expression of surprise or the smile of contempt. Her face flushed and paled alternately. Evidently there was a conflict of most opposite sentiments taking place in her mind. Frequently she spoke and gesticulated in great excitement. She seemed to be defending herself against an attack. Finally she set herself to

listen attentively, silently, with her eyes bent down. By degrees these intervals of silence became more frequent. At length she gave up speaking entirely. Malan, on the other hand, appeared to grow increasingly serious and earnest, and more and more confident of success. Tears were soon seen coursing down her cheeks, while she applied her handkerchief to her eyes. Malan was seeking to bring that lady to Jesus. About half an hour afterward, as Oster-tag was standing by a young German of his acquaintance, Malan passed close to him and whispered in his ear, "Another soul won for the Lord." Dr. Malan was filled with ardent zeal to bring sinners to Christ. He possessed a remarkable aptitude for winning souls. During his walks, in the diligence, at hotels, and among people of every class, he often by a single word fixed an arrow in the heart which brought about conviction and conversion.

80. THE WORK OF THE LITTLE TAPER.

You may think yourself very small and weak, but you can and should do this work. A little parable will make your duty and privilege plain. One night a man took a little taper out of a drawer and lighted it, and began ascending the long winding stair. "Where are you going?" said the little taper. "Away up high," answered the man; "higher than the top of the house where we sleep." "And what are we going to do there?" asked the little taper. "I am going to show the ships out at sea where the harbor is," replied the man. "For we stand here at the entrance of the harbor, and some ship far out on the stormy sea may be looking for our light even now." "Alas! no ship could see my light," said the little taper; "it is so small." "If your light is small," said the man, "keep it burning bright and leave the rest to me." Well, when the man got to the top of the lighthouse—for this was the lighthouse they were in—he took the little taper and with it lighted the great lamps that stood ready there with their polished reflectors behind them; and soon they were burning steady and clear, throwing a great, strong beam of light across the sea. By this time the lighthouse man had blown out the little taper and laid it aside. But it had done its work. Though its own light had been so small, it had been the means of kindling the lights in the top of the lighthouse, and these were now shining brightly over the sea, so that ships far out knew

by them where they were, and were guided safely into the harbor. You may be only a taper, but let your light shine, keep it burning and other lights may be kindled by you.—*Rev. T. L. Cuyler, D. D.*

81. LOVE BEGETS LOVE.

ONE Sunday evening a father called his children around him and asked them what they had learned at Sunday-school that day. He was not a Christian man himself, but he had a godly wife, and the children attended Sunday-school regularly. In their own simple way the children related what the teacher had told them of the beautiful home in heaven that Jesus left to come on earth because of His love for sinners. Nellie, the youngest, had crept upon her father's knee, and, looking into his face, she said, "Jesus must have loved us very much to do that; do n't you love Him for it, papa?" Then they went on to describe the Savior, how He was betrayed by Judas and led before the high priest and Pilate; how the Jews called out, "Crucify Him!" and how the wicked soldiers crowned Him with thorns, and mocked, and scourged, and buffeted Him, and again Nellie looked up and said, with tears in her eyes, "Do n't you love Him for that, papa?" At last the children told of the dreadful death of Jesus on the cross, and once more little Nellie looked up in her father's face and asked him the third time, "*Now*, do n't you love Him, father?" He could bear no more. He put the girl down and went away to hide his tears, for the words had gone home to his heart. The love of the Savior kindled love in his heart for Jesus. He consecrated himself to the service of the Lord and became a true and faithful Christian. Love begets love.

82. THE NAME OF THE GOOD SAMARITAN.

JOHN F. OBERLIN, "the saint of the Protestant Church," as Dr. Hase calls him, was traveling on one occasion from Strassburg. It was in winter. The ground was deeply covered with snow, and the roads were almost impassable. He had reached the middle of his journey, and was so exhausted that he could stand up no longer. He commended himself to God and yielded to what he felt to be the sleep of death. He knew not how long he slept, but suddenly became conscious of some one rousing him up. Before him stood

a wagoner, the wagon not far away. He gave him a little wine and food and the spirit of life returned. The driver then helped him on the wagon and brought him to the next village. Oberlin was profuse in his thanks, and offered money to his benefactor, which he refused to accept. "It is only a duty to help one another," said the wagon-driver, "and it is next thing to an insult to offer a reward for such a service." Oberlin replied, "Then tell me your name at least, that I may have you in thankful remembrance before God." "I see," said the wagoner, "that you are a minister of the gospel. Please tell me the name of the good Samaritan." "That," said Oberlin, "I can not do, for it was not put on record." Then the wagoner said, "Until you can tell me his name, permit me to withhold mine."

83. WORKS BORN OF LOVE LIVE.

WHENEVER doctrine and love have entered the lists, not as friends, but as rivals, love has always won. Christ has had servants in every country distinguished for their devout spirit and their controversial ability. Their generation crowned them for their zeal against heresy, but succeeding generations conferred a worthier immortality. The Church forgot their polemics; she kept their hymns. Bernard of Clairvaux depopulated Europe in order to conquer the Holy Land with the sword for Him who preached peace throughout its borders, but we only remember the saint who wrote, "Jesus, Thou joy of loving hearts." Toplady divided his time between composing hymns instinct with love and assailing John Wesley with incredible insolence. His acrimonious defense of the divine sovereignty is buried and will never be disinterred, but while the Church lasts she will sing, "Rock of ages, cleft for me." Rutherford of St. Andrew's labored at books of prodigious learning against prelacy, and the dust lies heavy upon them this day, but the letters he wrote in his prison on the love of Christ have been the delight of Scottish mystics for two centuries. If any one feels compelled to attack a religious neighbor, his contemporaries may call him faithful; his successors will endeavor to forget him. If any one can worthily express the devotion of Christian hearts, his words will pass into the heritage of Christendom. What is not of love dies

almost as soon as it is born; what is of love lives forever. It has the sanction of eternal law; it has in it the breath of immortality.

—*John Watson, D. D.*

84. THE CROSS TEACHES FORGIVENESS.

SOME historians have called Louis XII of France "the Father of the People." He surrounded himself with wise and good advisers and did much to promote the welfare of his kingdom. Before his accession to the throne his enemies had thrown him into prison in Orleans, and kept him there for three years. After coming to the throne he had a list of his enemies made, and marked against each of their names a large black cross. When this became known his enemies fled, because they thought it was a sign that he intended to punish them. King Louis, hearing of their alarm, recalled them and gave them an assurance of his good will, saying that he had placed a cross beside their names to remind him of the Cross that brings pardon to all. He urged them, by his own example, and especially by the example of Him who prayed for His enemies, to go and do likewise. When the magistrates of Orleans sent a deputation to him to ask pardon for indignities which he had suffered while a prisoner in that city he dismissed them with the celebrated and generous answer, "It does not become the King of France to resent the injuries of the Duke of Orleans."

85. LOVE DIRECTED BY A TENDER CONSCIENCE.

A FORMER associate in the newspaper office of William Cullen Bryant tells a pretty anecdote of the poet, which illustrates the good man's simplicity of heart. One morning, many years ago, after reaching his office and trying in vain to begin work, he turned to said associate with the remark, "I can not get along at all this morning." "Why not?" asked the associate. He replied: "O, I have done wrong. When on my way to the office a little boy flying a kite passed me. The string of the kite, having rubbed against my face, I seized and broke it. The boy lost his kite, but I did not stop to pay him for it. I did wrong. I ought to have paid him for the kite." The incident disquieted him very much, and shows how ten-

der his conscience was. This tenderness of conscience went far toward making the poet the kindly, noble, honorable, and honored man he was, whose death was felt as a loss throughout the land.

86. BREAD AND LIFE.

AN Arab who was traveling across the desert, once lost his way. Toiling for several days without food, he became nearly exhausted. At last his eyes were gladdened by the sight of a little oasis. He hastened toward it. When he reached the place he found that some travelers before him had been encamped there. He hoped that they might have left some remnant of food, and made anxious search. He found a little bag that they had left. He opened it eagerly, hoping to find bread or dates, but to his disgust and bitter disappointment he found pearls in the bag. In the market these pearls would have been far more valuable than a bag full of dates or bread, but the starving Arab cried out in bitter anguish, "Only pearls—nothing but pearls!" He could not eat them and satisfy his intense hunger. In his condition these otherwise valuable pearls were only a mockery.

87. THREE FRIENDS.

JOHN DAMASCENUS, who lived in Jerusalem in the eighth century, relates an instructive parable. A man had three friends. There came a time when he was in great peril of being condemned to death by the court. He went to the first friend and implored his aid. But this friend did nothing further than to give him a garment in which to appear before the tribunal. Then he went to the second friend, but the only consolation he derived from him was that he would go with him a part of the way to the courthouse. Finally he called on the third friend, whom he had esteemed the least. This one took a deep interest in his case, defended him ably at the trial and thereby saved his life. Damascenus applied this to dying man. The first friend is Mammon, who makes short work with us in dying, merely giving us a shroud. The second friend represents our relatives and human friends. They only go with us to the grave. The third Friend is Jesus Christ. If we implore His help He will interest Himself in our souls, be our Intercessor with God, go with us till death, and accompany us through death to eternal life. Verily He is the best Friend!

88. MERE WORLDLY THINGS STARVE THE SOUL.

A STRANGE plant, called *nardoo*, closely allied to the fern tribe, grows in the deserts of Central Australia. A melancholy interest is connected with it, owing to the fact that its seeds formed for months together almost the sole food of the party of explorers who a few years ago crossed the continent. The nardoo satisfied their hunger; it produced a pleasant feeling of comfort and repletion. The natives were accustomed to eat it in the absence of their usual roots and fruits, not only without injury but actually with positive benefit to their health. And yet day after day King and his friends became weaker and more emaciated upon this diet. Their flesh wasted from their bones, their strength was reduced to an infant's feebleness, and they could only crawl painfully a mile or two a day. At last, when nearing the goal of their hopes, they perished one by one of starvation, a solitary survivor being found in the last extremity under a tree, where he had laid him down to die, by a party sent out in search of the missing expedition. When analyzed the nardoo bread was ascertained to be destitute of certain nutritious elements indispensable to the support of a European, though an Australian savage might for a while find it beneficial as an alterative. And thus it happened that these poor unfortunate Englishmen perished of starvation, even while feeding fully day by day upon food that served to satisfy their hunger. Is it not precisely so in the experience of those who are seeking and finding their portion in earthly things? They are contented with it, and yet their hunger is in reality unappeased. Their desires are crowned, and yet they are actually perishing of want. God gives them their request, but sends leanness to their souls.—*H. Macmillen.*

89. THE FEAST OF GOOD THINGS.

A FRIEND of mine gave me this story. He said that a few years ago a Georgian decided to make a trip by way of steamer from Savannah to Boston. He knew nothing about steamship travel. So the day before he was to start he got him a good size shoe box and filled it full of cheese and crackers—enough to last him to Boston. With his box of cheese and crackers he got aboard. When everybody else went to supper he got out his shoe box and went on deck

and helped himself. And this he did every meal. Finally his appetite became more of a question. Hence the captain was approached by him one day as he was going to dinner and asked, "Captain, what would you charge, please, sir, to let me go down there and get one square meal?" "Why, my fellow," said the jolly captain, "have you had nothing to eat since you left Savannah?" "Yes," said he, "a bit of cheese and crackers; but I'll vow, captain, if I do n't get something else I'll eat the shoe box." "Why," said the captain, "your ticket calls for meals and passage. Go down and help yourself." How much like the sinner! He carries his shoe box around with him and lives on cheese and crackers, when he might be eating at the King's table.—*Len G. Broughton.*

90. CHRIST'S RELIGION SATISFIES.

IN Japan there is a large, long, round, radish-shaped vegetable which tastes like a turnip and is used by all classes at almost every meal. This vegetable is called "diakon." It was at a prayer meeting a few nights ago that one of the Japanese members of our Japanese church arose and said: "Christianity is just like diakon. When we look at diakon and see it in the stalk it does n't look good, but after we eat it our hunger is satisfied and we feel good and strong. So it is with Christianity. We see Christians and wonder how they can be happy with a plain and strict religion. But we must accept Christ and taste Him, as it were; then we will have cheerful hearts, and it will make us feel good just like diakon does. As diakon satisfies our hunger, so Christ comes into our lives, helps us to bear all burdens, sorrows, and cheers us to go forward and to do and dare anything for Him."—*J. M. Stick.*

91. FIDELITY TO JESUS.

GASTON DE FOIX won the great battle of Ravenna over the Spaniards April 11, 1512. This victory was the culmination of a series of splendid triumphs which gained for him the title of the *Thunderbolt of Italy*. But this last victory cost him his life at the early age of twenty-three years. In the battle of Ravenna he faced a superior enemy with his small but valiant army. Defeat seemed inevitable. His knights begged him not to go into battle. Gaston,

however, sprang forward suddenly and cried, "Let him who loves me follow me!" The appeal to love roused every sense of loyalty and was not made in vain. Knights and soldiers rushed to arms under the spell of that watchword. Shall we do less for Jesus, the great Captain of our salvation? His appeal rings in our ears, "Let him who loves Me follow Me!" Fidelity to Him is the very test of true discipleship. Let us always be ready to follow where He leads. However hard and fierce the battle may be, He will lead us to victory.

92. LOSING THE SOUL FOR WORLDLY GAIN.

IN a certain part of Russia there is a story that a Russian peasant can have all the territory which he can measure out from sunrise to sunset. Tolstoi, in one of his books, tells of a peasant who started in the morning at the break of day and ran with all speed to mark out his possessions. He sees the waving trees in the distance and determines they shall be his; and the lake beyond him, and he says that shall be mine; and the splendid plain, and runs to take it in. Lifting his eyes, he finds that the sun is beyond the meridian. Then he bends every energy to reach the starting point. Just as the sun goes down he reaches it, falls upon his face from sheer fatigue, and the land is all his. But, says Tolstoi, they stoop down to pick him up and he is dead. He has gained it all, but has lost his life. This aptly illustrates the actions of men who strive for pleasure, and for honor, and for power. It reminds us forcibly of the words of the Divine Teacher, "What shall it profit a man if he shall gain the whole world and forfeit his life? or what shall a man give in exchange for his life?"

93. HEALING FOR THE BACKSLIDER.

THE *Brotherhood Star* tells the story of a poor soldier who lay dying in a Swiss hospital. His father, on coming to him, found him with the stupor of death gathering over his senses. "You must not die," said the old man; "I have brought money. You shall have medicines, delicacies, everything; and as soon as you are strong enough I will take you home." The sufferer shook his head. He did not want medicine nor tempting delicacies. He seemed past help. The father's heart sank, and he turned away to hide his tears.

Presently he opened his traveling sack and took out a loaf of bread. Breaking off a piece, he gently placed a crumb in his son's mouth. After a moment the sick man swallowed it, and then he opened his eyes and whispered, "More!" "Your mother made that," said the father. "I know it," he replied; "it is so good." The father laid the little loaf on the bed, and the poor soldier took it up in his hands and began to eat, with tears rolling down his cheek. From that hour he steadily grew better, and in a few weeks was fully restored to health. O, poor, wounded, half-starved backslider, dying of hunger, let me offer you a crumb from the loaf of comfort, "I will heal your backslidings; I will love you freely." Eat it and, like the dying soldier, you will cry, "More." Then Jesus will satisfy thy mouth with good things, so that thy youth shall be renewed like the eagle's. (Ps. 103:5.)

94. SAVED FROM THE WRECK.

THINGS of a shipwreck on the coast at Wallscliffe, Western Australia, some seven miles away, reached a young lady, Grace Vernon Bussell by name. Help was urgently needed, and no time was to be lost. So she started upon her father's horse, followed by the stockman upon another. Arriving within sight of the wreck, she saw that the sea was breaking over the vessel, and that the only remaining boat had just overturned. Dashing down the cliff, she at once entered the raging waters and succeeded in dragging some of the passengers to land. The stockman helped with a good will. After several journeys—in one of which the horse's feet became entangled with some drift cordage and imperiled her life—all were safely landed on the beach. They owed their lives to her promptitude and bravery. When I read the story my thoughts turned to another wreck, and to another Deliverer; and this time I was personally interested, for I was on the wreck needing deliverance. The wreck was named "The World;" it was going to pieces on the rocks of eternal destruction, and I was a part of the crew perishing in my sins. The Deliverer of whom I thought was the Lord Jesus Christ. Sent by the Father to be the Savior of the world, that blessed One came into the world to save sinners. He was alone, quite alone, for in the stupendous work of the atonement none could be with Him. By Him all that was needed was fully done, and now the story

is being told out far and wide, for God raised Him from the dead, and in His name publishes by His servants forgiveness of sins and eternal life to every one that believeth. Reader, Jesus is my Savior. Is He yours? He has saved me from the wreck. Has He saved you?—*Anon.*

95. THE INSPIRING HAND OF JESUS.

A VETERAN was commanded by the Duke of Wellington to take a difficult position. He quickly replied, "I will go, sir; but first give me the grip of your conquering hand." Smilingly the duke gave him a firm grip of his hand. That gave him courage and strength, and he did his duty nobly. We have a mightier and more victorious Captain, Jesus Christ. He calls us to occupy many a trying place in His ranks, and we sometimes find it hard work to respond promptly to His demands. Yet we ought ever to be ready to say, "Master, I will do what Thou commandest, but let me first have a grip of Thy all-conquering hand." It was there that Paul received his inspiration and strength that he could say, "I can do all things through Christ which strengtheneth me." This is our high privilege and the secret of our success. Grasping the hand of Omnipotence and Love by faith, we are equal to every duty and danger.

96. LIGHT AND HELP FROM ABOVE.

AT the completion of one of the buildings of Amherst College, President Hitchcock's geology class was assigned to a recitation room which had only sky windows. When the class was gathered together for the first time in this room the doctor introduced his lecture with the words, "Young gentlemen, all the light we have here comes from above." The Rev. G. W. Hervey tells us that while pursuing investigations in the Astor Library, New York, he often met there Prof. S. F. B. Morse, the renowned inventor of the electric telegraph. Once he asked him, "Professor, when you were making your experiments did you ever come to a stand, not knowing what to do next?" "O, yes; more than once," he replied. "And at such times what did you do?" "I may answer you in confidence, sir," said the professor, "but it is a matter of which the public knows nothing. Whenever I could not see my way clearly I prayed

for more light." You remember the inventor's first message was, "What hath God wrought!" It was a public acknowledgment of the light and help that he had received from above. True greatness is not vain, as we see from the utterances of these men of science. Superior minds, as a whole, reverently acknowledge God, and give honor and glory for the success which they achieve. "They who climb highest see farthest, and the light which comes from above shines the longest way."

97. HUMILITY NOT AN ESTEEMED VIRTUE.

HUMILITY is not a popular or highly rated virtue even now after nineteen centuries of Christian culture. It was even rarer and less esteemed when St. Paul lived. More in keeping with the spirit of his age is the boastful line one finds on the overthrown and battered statue of Rameses, King of Egypt, amid the ruins of Memphis: "I am king of kings. If any one wants to know how great I am, let him try to surpass one of my works." Contrast this with the lines of St. Paul, "Less than the least of all saints, least of the apostles," and then mark how differently posterity rates the two to-day. Rameses is a word and nothing more, and his proudest works are little more than earth, and ashes, and dirt, while the apostle is a living and strengthening influence in the highest civilization, and an ever-increasing number of cathedrals, and hospitals, and churches are named in his honor. What better illustration could there be to show which counts the most in the long run—pride or humility? And yet we have to admit humility is not a highly prized virtue. And why? Because it is not showy, because it is mainly passive, because it calls for self-repression and self-sacrifice.—*Dr. St. Clair Hester.*

98. THE SPIRIT OF SELF-SACRIFICE.

THE story is told of a ship on fire in mid-ocean. The boats are filled with passengers and crew. Though they try to keep together, they are separated in the night. In one boat are two brothers. The boat is overcrowded and it becomes apparent that unless a vessel is sighted soon all will be lost. Some must be sacrificed for the sake of the others. They decide to draw lots, and he on whom the lot

falls is to be thrown overboard. The lot falls on the elder of the two brothers. Then the younger protests. He says, "I will die instead; my brother has a wife and children depending on him, while I am alone." Finally his offer is accepted and he is thrown overboard. But the love of life is strong, and the man swims after the boat. Becoming exhausted, he rests a hand on the gunwale. A hard-hearted sailor warns him off, and when his warning is unheeded raises an ax and cuts off the hand. The swimmer clings with the other hand. That, too, is severed. The men in the boat can bear no more. They say, "We will live or perish together," and they take the maimed man back into the boat and they bind up his wounds. An hour or two later a sail is seen, and all on the boat are rescued and taken safely to land. What shall the elder brother do? Will he work for the brother who volunteered to die in his place, and who can not work for himself, now that he has lost his hands? Or will he forget the service and leave his brother to starve? As he decides we judge of his character. Christ died for us that henceforth we should not live unto ourselves. Are we too busy working for our own interests, accumulating a fortune, providing for future ease, striving for honor and power, to think of Jesus and what He wishes? Then we are defrauding Him of the object for which He lived and for which He laid down His life.

99. THE CHRISTLY SPIRIT OF ZEAL.

WE are told that good old Dr. Duff, the Scottish missionary to India, came back to his native land. He had been in India many years, and was old and worn. He was invited to address a missionary meeting in Edinburgh. The crowd was great. His address was intense and held the audience spell-bound. Suddenly he grew pale and had to lean against the pulpit. Then he fell to the floor. Some brethren carried the old hero to the vestry, where restoratives were employed, and presently he returned to consciousness. Opening his eyes, he looked around with a bewildered expression. He could not at first realize where he was. Then, passing his hand over his eyes, he said, "Was I not speaking to the people about India?" He was told that he had been, but that the effort had proven too much for him. "Carry me back," said the old man, "that I may finish my speech." They remonstrated with him; they

pleaded with him; but he insisted, and so they finally carried him back on the platform. With trembling voice he renewed his appeals, especially to the young men to volunteer for service in India. "Is it possible," said he, "that Scotland has no more sons to give to India? If it be so, old and worn as I am, I myself will go back, and so long as I can speak will preach Jesus, the Savior of mankind." The impression upon the audience was overwhelming. It was a touching exhibition of Christly zeal and earnestness.

100. THE NEED OF A HELPING HAND.

AN irreligious man was ill, and it seemed unto death. A godly man heard of it and called on him, though he knew that he had been a blasphemer. He talked to him about his soul, and gave him a little book containing promises of God taken from the Bible. After the visitor had gone the sick man read the little book, believed the promises, surrendered to God and was saved. He recovered, and for two years he lived a consistent Christian life in the town where he had been a blasphemer. Again he was taken sick and sent for the man to whom, under God, he owed his conversion that he might thank him once more for revealing Christ to him. "Do not thank me," said the godly man; "give God the praise and glory. The work was between your heart and Him." "Yes," said the dying man, and his lips quivered and his eyes filled with tears—"yes, but when a man is down in the mire he needs a hand to reach for him—*he needs a hand!*"

101. THE CONSTRAINING POWER OF LOVE.

QUINTIN MATSYS, the son of a smith, clockmaker, and architect, was in early life a blacksmith. At the age of twenty-five he settled in Antwerp, and the blacksmith became one of the earliest painters of note in that city. It was brought about in a romantic manner. He fell in love with a young woman, but her father refused to let her marry the blacksmith unless he painted a great picture. Matsys knew nothing about the easel, but much about the anvil. He did not, however, give up his purpose to win the young lady of his love. He studied and painted early and late, and it is said that in

six months he produced his famous picture, "The Misers," and won his wife. On his own portrait he wrote the words, "*Love made me a painter.*" He flourished from 1566-1630. So every Christlike Christian can say, "Love made me like Jesus." "For the love of Christ constraineth us; because we thus judge that if one died for all, then were all dead; and that He died for all that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again."

102. DEVELOPING THE IMAGE.

I was in the photographer's dark little closet. He had in his hand the little plate of glass that in the camera had been exposed to the light and had caught upon its sensitive surface an image. But there was no appearance of an image. There was nothing but a cloudy surface. "If there's an image there?" said the photographer, half inquiringly. But it must be "developed" he told me. He poured upon a glass the chemical solution, and in a moment what a weird change! Out of the cloud I saw the outlines of a face stealing, breaking its way through all obscuring shadows, growing clearer and clearer, till in a moment the artist took the plate to the window, and there it was most plainly, the picture of a face. Developing the image! I have often thought of it in its spiritual significance. God's work in human souls will vary. In all His children there is the same positive fact of the receiving of Christ's image upon the sensitive surface of their hearts. In some that likeness comes at once to the front of a man's life. You see it in the very look. You hear it in the voice. You almost feel it in the grasp of the hand, so warm, and true, and sympathizing. Best of all, you see it in his life, a life flaming in its consecration from the very start. There is Christ, you say. To-day I plead for the souls where a work of grace has begun, and yet it may be very imperfect. I plead for these souls. I ask for patience on their behalf. Let us be willing to wait, just as God waits for the first faint tint of dawn to kindle into the flaming glory of sunrise, for the seed to expand into a shoot, for your soul and mine, so capricious and wayward, to slowly, slowly come around to a place at His feet.—*E. A. Rand.*

103. SURRENDER OF SELF TO GOD.

A FATHER and his child were riding behind a team which was difficult to control. The child said, "Father, why not let me drive?" To please the child the father consented and placed the lines in his hands. The team veered from one side of the road to the other. They needed constant curbing and guiding. The task was too great for the little fellow, and, turning to his father, he said, "Papa, I am tired of driving now; you take the lines." Poor, tired hands and hearts need our Heavenly Father to take the lines and let Him guide. The first step upward is the surrender of self.—*Johnston Myers, D. D.*

104. COMMUNION WITH GOD.

THOMAS A KEMPIS has written a book which has few readers to-day, entitled, "Practicing the Presence of God." In this book he brings out the thought that by constant practice one may develop such a spiritual life to-day that he will rise above material things and almost forget their existence. Just as the student of geology learns to know the rocks by study, and the student of botany learns to know the plants by study and association with them, so the soul which lives in communion with the Savior will come to know Him by constant effort and practice. Heaven will begin now; association with Christ will be as sweet on this side of death as it will be on the other side. We may have experience which "the natural eye hath not seen and the natural ear hath not heard, neither hath it entered into the heart of man to perceive." Our business, social, and home life frequently occupy us so that we have no thought for the spiritual, and so we are materialistic. If we were determined to take this other step we should soon rise to the plane "where Christ would be all." A distinguished Christian said of one of his friends who was equally distinguished, "My friend walks here, but—he lives beyond the clouds." This friend was a business man, in perfect health, and in the enjoyment of his home and friends. He walked here, but lived even now the heavenly life.—*Johnston Myers, D. D.*

105. WRONG VIEWS OF PROVIDENCE.

IN a class meeting some years ago in a Southern city the brethren commented on a railroad catastrophe in which several persons

were killed. The accident was so heart-rending that it was in every one's mind. Reference was made to it in the class meeting as an awful providence intended to warn people of the importance of getting ready to die. It occurred to me at the time that the interpretation given to the disaster by these religious people was unsound and misleading. Finally I remarked that on the day before the cars collided a freight train passed on its way and a passenger train also. Fathers on the passenger train were not killed, but reached their homes in safety and kissed their children at the gate. I wanted to know if this was not a providence also. It is the habit of mind of most people to be awakened to a sense of the presence of God only through a steamboat explosion, a yellow-fever epidemic, a railroad collision, a hurricane, or an earthquake. God to them is not apparent in the rising and setting sun, the quiet, revolving stars, the changing seasons, the growing corn, the blooming flowers. He is in disease, but not in health; in death, but not in life; in disorder, but not in order; in famine, but not in plenty; in despair, but not in hope; in weeping, but not in laughter.—*James W. Lee, D. D.*

106. RECIPROCITY IN THE SOCIAL KINGDOM.

I CAME to Lexington yesterday on the Missouri Pacific Railway. This system of railroads is worth many, many millions of dollars. I got the use of this railway yesterday for a very few dollars. I owned it yesterday as completely as the president of it could own it. The purpose of a railroad is to transport people and freight from one point to another. When I own the purpose of a thing I own it. This railroad was mine yesterday because we have all come into such reciprocal relations with one another as that each of us can share in the accumulated work of all. I have in my possession a set of the "Encyclopedia Britannica," which cost me \$160. It can be secured now for \$25. Messrs. A. & C. Black, of Edinburgh, spent \$2,000,000 before a single set of this great work was printed. This work represents all the ages of painstaking thought and scientific research. Billions of dollars have gone into the making of this work through the past 6,000 years. Now, because we have all come to live together, through the operation of the principle, "Thou shalt love thy neighbor as thyself," I can get this encyclopedia

in my library for \$25, and if I am too poor to pay this for it I can get the use of it in some of our public libraries for nothing. I bought a copy of *The St. Louis Republic* yesterday for one cent. Suppose I lived on the island of Juan Fernandez and could say, with Robinson Crusoe, "I am monarch of all I survey," and I should conceive the idea of having brought to the door of my cabin or cave on this island a daily paper like *The Republic*, and no one else on earth is to take this paper but myself, how much would it cost me a day to have brought to my door for my lone, single self one copy of *The Republic*? You see, it would involve the laying of wires under all the seas and the running of wires over all countries; it would involve the building of all the railroads now in operation and the building of all the cities and peopling them as they are to-day, and the organization of news centers and bureaus in every part of the globe. To get a paper like this each morning, if no one else on earth took the same, would cost me billions of dollars a day. But because we are coming to live together as a race in accordance with the principle, "Thou shalt love thy neighbor as thyself," because we are coming into reciprocal relations with one another and are building up our countries and institutions in accordance with the spirit of love, I am able to get this great paper for one cent. Thus we begin to see how strong God shows Himself to us when we turn to and practice the thought He has expressed to us in the proposition, "Thou shalt love thy neighbor as thyself."—*James W. Lee, D. D.*

197. CHRIST A UNIQUE CHARACTER IN HISTORY.

REV. WAYLAND HOYT, D. D., says: "I was sitting, one summer afternoon, on the veranda of the hotel in Tacoma, in the State of Washington. There was scarcely a trace of mist in the sky. There was a wide prospect before me—a portion of the city of Tacoma, hills, plains, the clear waters of Tacoma Bay merging in the deep waters of Puget Sound, and these reaching onward and outward into the Pacific Sea. But there was one object in that prospect which perpetually drew my vision and fastened it upon itself. Much as I might seek to look otherwise, I could not help my eye abstracting itself from all else and gazing absorbed on that one sight; that dominated everything; that dwarfed the city, the plain,

the hills, the fair, deep waters. It was Mount Ranier, or Mount Tacoma, as it is variously called. It towered there against the blue of heaven fourteen thousand four hundred and forty-four feet. It was a perfect cone, and all its altitude was dazzling with the sheen of the eternal snows. So rises in the world's vision a unique, transcendent, absorbing, compelling Character. That Character is a fact in history. That Character actually existed. It is no myth, surmise, invention. As even Theodore Parker so well said, 'It would take a Newton to forge a Newton; it would take a Jesus to fabricate a Jesus.'"—*Contributed by J. H. H.*

108. THE CHRISTMAS SENTIMENT.

WHAT is the sentiment that dominated the world yesterday? It was the sentiment that makes men and women go to great expense and effort to bring joy to another. There was the Steel Trust, so-called, soulless corporation, dividing up its profits with its men to make them happy. There were great organizations remembering every man on the pay-roll with a gift. There were rich men giving like princes and poor men giving out of their poverty. Humble little cottages had a Christmas tree, and candles, and baubles—all to make somebody happy. There were children going around with baskets to other children that had no gift. There never was a Christmas when there were more unselfish givers. There was the Associated Charities, thought by some to be too scientific and without sentiment, scattering good cheer in more than a thousand forlorn homes. Now, who commands that sentiment? Who gave it birth and cultivated it in all these generations till naked savages have come to be the gentlest and kindest folk of all the world's history? Who but the little Child whom Simeon called "The Lord's Christ?"—*James W. Lee, D. D.*

109. THE RICH NEED THE GOSPEL.

THE crying need of the world in these days is no longer that the gospel shall be preached to the poor, for they have it absolutely, "without money and without price," but the need is that the gospel shall be preached to the rich, who, in their luxury and license, forget God, and fear not the laws of men. We talk about the slums of our cities. The slums which make for unrighteousness in this

day are those to be found on the hilltops of these same cities. It is a thousand times easier for the servant of the Master to wend his way to some lonely hut or attic, knock boldly at the door, enter and sit by the bedside of those who are in direst poverty and rags, and talk to them about the love of Christ and His power to save, than it is to walk through the stately avenues of these same cities, up marble steps, into brown-stone mansions, sit down in magnificently furnished libraries or parlors, and put his heart up against the heart of the men and women of wealth, and tell them they are sinners, and need to find the Christ or be lost forever.—*R. Irving Watkins, D. D.*

110. A CASE OF GENUINE REPENTANCE.

A CERTAIN business man employed a large number of people. He had been for years a most earnest, prominent worker in the church, and was the leading helper in a mission. The work did not progress as it ought to have done. Then there came a day in which he was seized by the terrible conviction that he was blocking the work by his temper. In this mission he felt it his duty to seek the salvation of his unsaved employees. But how could he do it? They had witnessed his temper and heard his harsh words so often that he, at any rate, was not the man to help them. At the same time he felt that if he could not help those nearest to him he had no right to go to others. In genuine contrition and humiliation he bowed before God and sought forgiveness. But he knew that he needed not only God's pardon, but man's also. He must get right with his workmen. The next morning, after breakfast, all were brought together from the foreman to the office boy. When they were all assembled he confessed to them how by his temper he had dishonored God and hindered them. To their astonishment he begged their forgiveness. The effect can easily be imagined. Every employee now was convinced that their employer was honestly striving to live a Christian life, and was really anxious concerning their salvation. A work of revival ensued, and many were brought into the kingdom of God.—*Contributed by J. H. H.*

111. MOTIVE AND QUALITY CONSECRATE WORK.

IN one of Murillo's pictures in the Louvre, says Rev. W. C. Gaunett, he shows us the interior of a convent kitchen; but doing

the work there are not mortals in old dresses, but beautiful white-winged angels. One serenely puts the kettle on the fire to boil, and one is lifting a pail of water with heavenly grace, and one is at the kitchen dresser reaching up for plates; and I believe there is a little cherub running about and getting in the way, trying to help. What the old monkish legend is that it represents I do not know. But as the painter puts it to you on his canvas, all are so busy and working with such a will, and thus refining the work as they do it, that somehow you forget that pans are pans, and pots are pots, and only think of the angels, and how very natural and beautiful kitchen work is—just what the angels would do. It is the angel-aim and the angel-standard in the act that consecrates. He who aims for perfectness in a trifle is trying to do that trifle holily. The trier wears the halo, and therefore the halo grows as quickly round the brow of the peasant as of a king. This aspiration to do perfectly—is it not religion practicalized? If we use the name of God, is this not God's presence becoming active in us? No need, then, of being "great" to share that aspiration and that presence. The smallest roadside pool has its water from heaven and its gleam from the sun, and can hold the stars in its bosom, as well as the great ocean. Even so the humblest man or woman can live splendidly. That is the royal truth that we need to believe, you and I who have no "mission" and no great sphere to move in. The universe is not quite complete without my work well done.—*Contributed by J. H. H.*

112. SELFISHNESS CONTRACTS MANHOOD.

I WAS standing on Mount Kineo a few weeks ago, a magnificent mass of solid hornblend, rising eleven hundred feet from the bosom of the lake, one side a perpendicular wall, capped with beetling cliffs, which seemed ever ready to plunge into the inky waters that lie crumpled and trembling in a sort of Dantean gloom at their base. From the top of the wall I looked down upon the lake and the curving shore. Boats, like tiny eggshells, with their mites of humanity, floated here and there within the range of my vision. Men and women that looked like pigmies moved about on the land. The sensation was a strange one. The world seemed so large and men so small. I could not help exclaiming, "What is man that

Thou art mindful of him?" It takes but the altitude of half a mile to reduce him to the proportions of an ant; what must he seem from the altitude of heaven? An insect that lives his little day, that buzzes and circles over his bit of marsh, or fen, or glade; that struggles over his little mound of earth, collects his pile of glittering sand, and then lies down beside it to die and be forgotten by a world that hardly knew he ever lived? Ah, no, not this, I said, not this, except he be the smallest of the Creator's works, a supremely selfish man! If such he be, living within self and for self, loveless and Christless, always getting and never giving, he shall at last lie down beside his gettings, and the lowly pile shall mark the stature of his manhood; but if the Spirit of Christ be his, if his personality be charged with the electric potency of love, he shall make for himself a place in God's world, the altitude of which shall not be measured by Ossa piled upon Kineo and Pelion upon Ossa.—*Rev. C. A. Dickson. (Contributed by J. H. H.)*

113. THE ACHIEVEMENT OF HIGHEST MANHOOD.

THE story of the angel in the marble is an old one. A sculptor found among some rubbish a block of stone, not white and beautiful, but soiled and unsightly. He dragged it from its obscurity and brought it into his workshop. Long and industriously he labored to rid it of its stains and outward flaws. Friends laughed at him, but he saw in it what their eyes could not see. Gradually the unsightly marble was changed into a fair and stately angel. And then the same friends marveled, applauded, and praised. The artist saw beauty and grace where others only saw ugliness and deformity. His genius and patience brought out the imprisoned angel. What we see to be possible we may, yea, we can, accomplish if we have but the faith and courage to give ourselves to the work. A heart taught to feel aright, an eye trained to delight in the pure and true, and a hand to carry out faithfully the commands of the right will succeed.—*Contributed by J. H. H.*

114. CONVICTION OF SIN NECESSARY.

JOHN THE BAPTIST did not flinch from telling the Judeans the naked truth, and he had the whole population for his audience. Savonarola denounced the follies and vices of the Florentines with

unsparing severity, bating not his maledictions before the throne, and they thronged the Duomo day after day, and listened with strong cryings and tears to his fiery words. John Knox was not the utterer of smooth sayings, but when he spoke Scotland listened, in palace and cottage. That men do often refuse to hear the truth, I know; sometimes partisanship shuts their minds, sometimes inveterate prejudices render them incapable of recognizing the simplest facts. But where there are no idols of the tribe to defend, and the question is one that appeals to universal experience, men have generally been willing to listen to those who told them plain and wholesome truth, if that truth was presented in just proportion. What is the reason, then, why the Church of to-day finds it so difficult to make men face this fact of moral unworthiness and spiritual need? The people of New York, and Philadelphia, and Chicago, and Columbus may not have just the same kind of sins to repent of that were charged against the people of Jerusalem, or Florence, or Edinburgh, but they have sins enough of their own; and the need of a stern self-judgment and a profound humiliation is as deep and real in these modern populations as it ever was in those ancient ones. The crimes of those elder days were coarser and more bestial, but their ideals were low and crude; from our higher and finer standards our lapse is no less culpable. Why is it that we do not feel it? Why do our prophets fail to bring us to our knees in penitence?—*Rev. Washington Gladden, D. D.*

115. THE CARDINAL SIN OF COVETOUSNESS.

“THE city—from scarlet Babylon to smoky Chicago—has always been the great market place of dissipation. In the jungle you would call this thing savagery. In the city there is a new side to it. The dweller in the city has made it a *financial transaction*. He has found it a *great source of gain, of easy money*. There has therefore grown up a double motive in promoting it—the demand for the thing itself, and the stimulus of the great profit in providing it. You may call the sale of dissipation in the city savagery by retail. Ethically considered, the thing is hideous beyond belief; socially considered, it is suicidal. But to be understood and followed through intelligently, it must first be considered neither ethically nor socially. Its methods and motives are the methods and motives

of pure business, and must be considered as such. There is no other way. This is what I must recognize in describing conditions in Chicago. I must talk *cold business*, as the saying goes." Here is the motive power of this social destruction. It is simply covetousness, the love of money. When you are dealing with the social vices, on which the censure of the Church mainly falls, the cardinal sin, after all, is the love of money. Under and behind the drunkenness, and the gambling, and the prostitution, the great procuring cause of all of them is greed, covetousness, the love of money. The poverty, the sickness, the untimely death, the horrible crimes which grow out of these rank vices are chargeable, in large measure, upon the love of money. I do not forget that bestial appetites and wolfish passions have their part in this destruction. These are fuel for the conflagration, but the flame that kindles them is the love of money.—*Washington Gladden, D. D.*

116. RESPONSIBILITY OF THE CHURCH.

I do not, by any means, wish to overlook the fact that the Church is already, in many quarters, convinced of its failure and awake to its responsibility. Here are words that were ringing only two weeks ago in the ears of the people of one of our oldest New England churches: "There are evils to-day so much worse than beer and Sunday picnics that these latter seem to fade out of sight. Booze is bad enough, and men ought to keep the Sabbath. But while we waste our birdshot on this little game, the big violators of the law of God and man go on their own sweet, wicked way. It takes no courage now to shake the saloon-keeper over Hades—and he deserves it. But to rebuke a greed which would devour widows' houses without any sauce, and carries whole insurance companies in its vest pockets, and appropriates a railroad, and pawns the people's interests in a little game of political chicanery—this would make some of our ossified Christians, who have thought that mauling the rum business was the whole duty of man, lift up their heads in holy terror." Words like these can be heard here and there, and we may trust that they are but the prelude of a chorus of testimony which will ring and reverberate from all our pulpits until the conscience of the people shall be thoroughly awakened,

and the terrible nature of this soul-destroying sin of covetousness shall be brought home to them.—*Washington Gladden, D. D.*

117. THE BELIEVER'S FUTURE SECURE.

THE Christian's future is secure. It is grounded on an immovable rock—the rock of Christ's precious promise. On that rock stands an unfailing lighthouse for the safety of the mariners, who are often tossed on the rough billows of life's ocean. Some one has said: "It is, indeed, a wide ocean, full of waves and dangers, storms and tempests; and, like the Atlantic before the adventurous Genoese first crossed it, no one comes back to tell us what is beyond. But as to the eye of Columbus, enlightened by true genius, it was self-evident that there must be another continent beyond the wide Western sea to harmonize with the known world in which he dwelt, so to the eye of the religious man, enlightened by revelation, it is self-evident that beyond the ocean of time there must be another world to equalize all that is unequal in this." "Did the sacred records only give us the bare declaration that we are immortal, it would be enough for our perfect acceptance of the belief, and to insure a course of action in accordance with it; but when it goes so far and tells us so minutely of everything that shall characterize immortality, it seems an impossibility to deny it. We can not deny it. Revelation is the *central sun*, reason the *lesser light*; but both with united voice proclaim the truth."—*Contributed by J. H. H.*

118. HEAVEN IS COMPLETE AND PERFECT.

HOW MUCH is this unlike our dwelling places here! Whoever here built a house, planned it never so carefully, finished never so completely, and then found it measuring up to his conceptions? If it were to be done again, how many changes would there be! This door or that window; this alcove or that gable yonder; this stairway or yonder chamber. We thought it would be just as we would have it. And why is it not? Because the builder did not follow instructions? No, but because our conceptions have grown since the plan was made—the very building itself helped them grow. But "Father's house" of "many mansions," the place prepared by Him who has gone before, will be complete, as well as finished. No

ill-adjustment there. No failure to meet the heart's fullest demand and expectation, however so much the ages multiply.—*Cyrus J. Kephart, D. D.*

119. EARTHLY HOMES NOT ALWAYS HAPPY.

IF we could be lifted up to some lofty plane beyond yon azure canopy, and all beneath were unroofed and visible to our eyes, how many mourners and how much suffering would we see! Down there in that damp basement there is a poor broken-hearted widow, surrounded by her children, half-clad, and hungry, and crying for bread. And in the top story of the same dilapidated tenement a mother is dying. One after another her beloved offspring come bending over her couch, saying, with strong crying and tears, "Mother, dear mother, do you not know me?" All at once she breathes no more. Over yonder in that new house by the hillside there is an empty cradle in the dark corner of an empty chamber and two lonely parents cowering over the lifeless but sacred body of their beloved child. And in that cottage just across the street an aged father is already confined and the black hearse is waiting at the door to take him to his long home. Yes, and in many dwellings, far and near, there would be sadder things than these if we could see them; for there is something worse than death; there is a nameless sorrow and a hidden grief, which, with invisible hands and a hammer without sound, drives the sharpest iron through the father's heart when he thinks of his prodigal son; and sends the mother of her lost daughter mourning to an untimely grave. A living trouble is worse than a dead trouble.—*Alexander Dickson. (Contributed by J. H. H.)*

120. APPRECIATION ENCOURAGING.

THEY tell us that the organist in one of the principal churches of a certain city was blind. He was master of the organ, and his caressing touch on the keyboard sent out through its great pipes the songs of his soul—his cry to his kind. He could not see the rapture expressed on the faces of those who listened; and in church they could not express it by sounds. So that while the people were enraptured and comforted, they never thought of telling it to

the player. His heart longed to know that his music was reaching the hearts of others. He grew discouraged and resigned his place. Afterward one came to him and said very earnestly: "I am sorry you will play for us no longer. I have enjoyed your music so much. It has helped me greatly; it has soothed and comforted me when I sorrowed. I have thought many times I would tell you what an inspiration I have received through your music. I thank you for it." The young man's voice faltered, and the tears rushed to his sightless eyes, as he whispered: "O, why did n't you tell me? I, too, needed comfort and inspiration."—*Rev. W. A. Schruoff.*

121. APPRECIATION COMING TOO LATE.

THE deceased Bishop H. C. Potter bears the following testimony: "Several years ago some of us were assembled in Calvary Church, New York, to bear our testimony to the life and influence of the late Dr. Edward Washburn. I may now venture to violate the confidence of a domestic incident which transpired then, and which I think you will own to have its significance and appropriateness here. One after another, Phillips Brooks and others like him, arose in their places in that crowded study to tell what they owed to the genius, to the high spirit, to the unswerving loyalty to duty, to the splendid courage, to the rare scholarship, to the philosophic insight, to the prophetic utterance of Edward Washburn. The testimony was done. At the door all the time there stood a slender woman, who had stood during life nearest to him of whom we spoke. I never shall forget her face—the passion of it and the pathos of it—nor the power, tender but reproachful, with which she spoke, when at length we were still, 'O, if you loved Edward so, why did n't you tell him of it while he lived?'"—*Rev. W. A. Schruoff.*

122. EDUCATION IS NOT TRUTH.

EDUCATION is not truth, nor an arbiter of truth. It is only an equipment by which truth may be more promptly discovered. Huxley once said, "Education is learning the game of life. Its rules are the laws of nature." If life is only a chessboard to test the skill of the players; if it is a game played only for the accumulation of wealth, the gratification of selfishness, or the promotion of personal

ambitions, then mental activity has no higher object than to train men in shrewdness and finesse. Then subtlety of contrivance is the noblest virtue, and strategy the most desirable accomplishment. But it is a well-known fact in the history of men that when the moral element is eliminated, artifice becomes the ruling passion of the cultured mind. Man can not disassociate himself from morals without becoming a monster. Under his present relations every thought and act of his life are associated with his fellow-men. An independent attitude is impossible. What he is and what he aims to be depend entirely upon conditions in which others share.—*F. T. Tagg, D. D.*

123. NATURE OF CHRISTIAN RELIGION.

RELIGION is that warm, dynamic, transforming power which magnifies and immortalizes the individual character, and moves upon society in its organized forms to produce "peace and good-will among men." Unlike the philosophy of Emerson, it is not a system to freeze men together, nor a religion of negation that lifts a penitent of hopelessness before the soul, nor yet a religion of poetry like that of Renan, which has little for the life that now is and nothing for the life to come. The religion of Christ is applicable to every condition, affords help in every need, and offers the only solution for the most difficult and perplexing problems of mankind. To the seeker after truth it comes like the breath of the morning, with its odors of flowers, its galaxies of diamonds, and its oceans of sunlight. It comes with light for the benighted, with rest for the weary, with joy for the desolate, with hope for the perishing, and with light for the dying. It speaks with the voice of God, and all its utterances are in terms of hope and salvation. It transforms the wrecks of sin into temples of the Holy Ghost, and holds before the wondering gaze of men a destiny that even angels covet. There is no real good it does not encourage, no rational hope it does not stimulate, and no noble desire it does not cherish and gratify.—*F. T. Tagg, D. D.*

124. THE TRANSFORMING POWER OF CHRIST.

OUTSIDE of Christianity there have been grand representations of activity and force, brilliant phenomena of genius and virtue,

generous attempts at reform, learned philosophical tenets and systems, beautiful mythological dreams and poems, but none of them ever flowered out into any real, profound, or fruitful regeneration of life. Solon and Socrates uttered great and beautiful truths, and these have gone into the axiomatic literature of the world, but the multitudes groped on in ignorance and in idolatry. Jesus Christ accomplished from His cross what sages and philosophers in vain attempted. When He came a great light shone, which enlighteneth every man that cometh into the world. He changed the moral and social conditions of all mankind. He poured into the souls of men new life and new power. He liberated the human mind and made it free to study the laws of God in nature and in religion. For every human being He found a destiny which, before His advent, was unknown. He governs, yet liberates. He brings divine law and human liberty into perfect harmony, finds a remedy for the evils that burden and wreck humanity, and opens wide the door that leads to the liberty of the children of God.—*F. T. Tagg, D. D.*

125. THE PROBLEM OF HEREDITY.

WE are not apt to think long enough and deeply enough to realize the tremendous significance of this problem. We are not apt to appreciate, as parents, for example, the indelible nature of the influence we put, physically, mentally, spiritually, upon our children. It would almost seem as if our birth meant either our doom or our redemption, for the atmosphere into which we are born is inescapable. Our hearts beat with blood that we inherited; our nerves tingle with sensitiveness begotten in our ancestors; our views of life came to us from the influences thrown about us in infancy and childhood. We see through other eyes, think the thoughts of other brains, have the tastes that were cultivated by the likes and dislikes of those who nourished us through the years of dependence and trust. Consider the permanence and self-perpetuating power of such personal and racial influence. The Bedouins of Arabia are the same as they were in Abraham's time. Four thousand years have passed away, with scarcely a change in the customs, beliefs, and occupations of that unchangeable land. It was so in China until recently, and in all the vast stretches of interior Asia. Vast

populations are thinking the same thoughts; wearing, in style, the same garments; using the same implements; believing, with tenacity, the same traditions and superstitions their ancestors believed a thousand generations ago. How can a child, shut within the narrow walls of such an imprisonment, seeing no other life, having access to no other horizons, be other than he is, or different from the life about him?—*Dwight M. Pratt, D. D.*

126. THE POWER OF THE GOSPEL.

WE are having marked evidence of the power of the gospel in Cincinnati at this very time. Under the plain preaching of Gipsy Smith multitudes have been convicted of sin, and as one evidence of this the Traction Company reports that it has been receiving a large increase in its conscience fund from people who have been converted, and who are now eager to get right with God and their fellow-men. One of our city papers terms this “one of the queer angles of the Gipsy Smith meetings that show he is doing some good in the city.” But this is not queer at all, and the only queer thing is that any should speak of it as queer. This is the simple and natural and wonderful effect of Christ’s influence on character whenever His Word is intelligently believed and obeyed. The evangelist told me that the multitude of letters and personal interviews he was daily receiving was both marvelous and pathetic. He said he would carry away from this city secrets enough to ruin twenty or thirty homes if he should divulge them. He said that after one evening’s service a beautiful young lady came to him—a stenographer—and, making a sad confession, said, “What shall I do?” He replied, “Starve.” He saw the battle in her face and the fight of her soul for life. He saw the look of decision and the splendid victory, as she said, with upturned eyes, “God helping me, I will.” If redemption and virtue must be won at the price of starvation she would starve rather than take another step in the pathway of ruin and shame.—*Dwight M. Pratt, D. D.*

127. CONVERSION OF A YOUNG BUSINESS MAN.

WHEN Mr. Moody was in England a score or more of years ago a fine young business man attended one of his meetings. He was converted and at the close of the service hastened home to tell his

wife the good news. His coming so early was a great surprise, for he was a clubman and rarely spent his evenings at home. His wife hastened down to meet him. She saw tears in his eyes and said: "Harry, has anything gone wrong? Has any trouble come to your business? Has anything happened to your dear old father? I have tried to be a true wife in your joys; let me now share in full your sorrow." He replied that none of these things had happened, and no trouble had come, and said: "I gave my heart to God at the meeting to-night and have accepted Jesus Christ as my Savior. Henceforth I shall be a true husband to you and a true father to my children." "O Harry," said the wife, "I have prayed for this every day since we were married; let me go and bring down the children, and let us here start a family altar and consecrate this home to God." The change in that young father's life broke connection with a wrong past, turned the currents of the family life into new channels, and gave the children their first fair chance for a true manhood and womanhood. Later on business took the father and the family to America. Recently Gipsy Smith was in Denver. This man came to him and told him his story. He said: "My conversion was the making of my children; one of my boys was in the ministry; the others are noble Christian business men; all of them are earnest in the Lord's work and have the happiest of homes." It is the old story of redemption by the grace of God.—*Dwight M. Pratt, D. D.*

128. LIVING WITH CHRIST.

DR. SAMUEL T. SPEAR, who in his day was one of the editors of the *Independent*, withdrawing from active membership of the Brooklyn Presbytery, said: "I am now seventy-five years of age, the oldest member of this body, and many of the youngest members I have no personal acquaintance with. To those of you with whom I have come in collision in debate I wish to say that if a single word has produced unpleasant and painful feelings I take this public occasion—probably the last I shall ever have—sincerely, honestly, and earnestly to ask forgiveness. Two years ago I lost my wife, who for half a century had been as good a wife as ever a man loved and lost. One year ago I lost my only daughter, who cared for my declining years, and five months ago I lost my only son, and I was

left a complete wreck in my family and social life. Besides, in the same period I have had two attacks of typhoid fever, the last one confining me to my room for three months, and from which I never hoped to recover. In all this sorrow I have been led to study the Bible as never before, and especially all it says of Christ, and my soul has received such a vision of Christ as I had no idea of before. All the ambiguities and dubiosities about Him, which trouble many Church members and some ministers, have been cleared away. Christ is to me as clear an object of thought, of faith, of affection, and a being to be served as a personal friend. I lie down with Him, I rise up with Him, I sleep with Him by my side, I walk with Him, I know Him as I never knew Him before, and as I never should have known Him but for this terrible crucifixion of affliction." Thus Christ ought to enter into and be the life of every Christian—a blessed reality and power.—*Contributed by J. H. H.*

129. THE CHURCH IS A DIVINE COMBINE.

THE Church, is, in many respects, like a great business enterprise, furnishing employment to a vast number. It is a well-established principle in mercantile life that the employee should identify his own interests with those of his employer for the best results of both. An eminent merchant, in speaking of this, said: "I always tell an employee that he is working for himself just as much as if his name was over the door. We furnish him capital, space to work in, and give him the benefit of our systems of handling merchandise, and all that, but what he does is, in a sense, his own business. If he sells goods, or packs them for shipment, or makes out bills, whatever he does contributes toward a portion of the net receipts of the store. He is entitled to what he actually earns, minus what he pays for rent, capital, and other accessories. If he does well his business will grow, and he will get the benefit of it. And if he does not do well he will make a failure of his business, just as if he was closed up by his creditors. We can't give him room if he does not pay his rent, or pay interest on the capital we lend him, and so he has to go out of business. In many ways he is in business for himself, and will stand and fall on his own efforts. If this idea were more thoroughly understood by employees everywhere it would do away with a great deal of the desire to shirk and pretend, and

inspire each one to put forth his best efforts." A great deal of that, indeed, we might say all of it, has a parallel in the Church. The Church Universal is a Divine Combine; the success of each separate plant depends on the faithfulness of the employees in it; and if the plant does not show up profit for the Head of the Combine, that plant, a local church, will ultimately be closed up. The whole thing depends on the co-operation of the employees. It is their business.—*John Clark Hill, D. D.*

130. LOVE MEASURES NOT ITS OFFERINGS.

IF you knew a mother who was ever asking, "What is the least amount of time and strength that my duty requires me to spend for my child?" you would say, "That mother has not very much love for her child." Or take the case of a young lady to whom her betrothed paid no more attentions than his promises absolutely required, coming to see her or writing to her only when a failure to do so would occasion surprise—she would scarcely deem him worthy of her affections. Love is not satisfied with merely coming up to what is expected and what other people do. Its wings carry it farther on in the path of service. It measures not its offerings by bare utility or legal claims, but it plans sweet surprises. It gives what might, without censure, even be kept for self. It all the time is thinking whether it has not still some alabaster box of precious ointment in reserve which it may bring forth for the pleasure of its object. Tell that mother not to make a slave of herself by sitting so long by that cradle, that her duty will be done if she spends but half as much time there, and that she might as well enjoy more personal liberty: she will tell you that her liberty is *there*, that her freedom is to be free to do all her love inspires, and that she would deem it a great misfortune if she were obliged to do less. And so the lover counts it his chief delight to make some undemanded gift to the object of his affections. Such was the spirit of Mary on the occasion referred to.—*Henry F. Colby, D. D.*

131. JESUS IS WORTHY OF THE BEST.

MARY gave to Jesus what had cost her a great deal. Perfumes are highly prized in the East. Immense sums are often paid for them. Frankincense and myrrh were laid with the gold before

the Infant at Bethlehem, and were often included in gifts to kings. The words of Judas indicate the marketable value of the spikenard which Mary used—three hundred denaries, equal in our money probably to forty-five or fifty dollars in gold. This sum, in an age when laborers, as we learn from one of the parables, received only one denary (or about sixteen cents) for a day's labor, and when the money equivalents for all values were correspondingly small, represented, you will see, a far greater amount than it does now. It was a great sacrifice—if you can call such a loving gift a sacrifice—now to be all poured out upon a single visitor. She must have kept it among her choicest treasures, having saved up her money perhaps to purchase it. She had not allowed a particle of it to be used, not even the seal to be broken. It was her best possession, and the best, she felt, was not good enough for Jesus. She might have given Him something a little less precious, something which had not cost quite so much; but no, this alone would do.—*Rev. Henry F. Colby, D. D.*

132. DEVOTION TO JESUS IMMORTALIZES.

WHEN Mary had anointed Jesus with the precious spikenard, and when this act of love and devotion to the Master on her part had been criticised, He said, "Verily, I say unto you, Wherever this gospel shall be preached throughout the whole world, this also that this woman hath done shall be spoken of as a memorial to her." It is the only case in which He ever spoke of the earthly fame of any service rendered to Him. But how wonderfully have His words been fulfilled! To borrow the language of Chrysostom, "Time has passed away, but the memory of her deed has not diminished. The great victories of kings and generals are lost in silence, and many who have founded States and empires are not now known by reputation or by name. But Persians and Scythians and Indians and Thracians, and they who inhabit the British Isles, publish abroad an act which was done in Judea, privately, in the house, by a woman." Thus Chrysostom spoke fourteen hundred years ago. Since then many more revolutions have taken place, and new names have been added to the catalogue of nations, and our own great Republic has come to the front rank on a continent then undiscovered. But wide and wider still with every new move-

ment of evangelization, with every advance of the heralds of Glad Tidings, this story of Mary's offering is told; as one writer beautifully says, "The fragrance of the ointment spreading, yet losing nothing of its sweetness; such fresh vitality, such self-preserving power, lodges in a simple act of pure and fervid love to Christ."—*Rev. Henry F. Colby, D. D.*

133. THE HOLY SPIRIT AWAKENS GRATITUDE.

A SOLDIER at the Battle of Williamsburg was shot. An artery of his leg was severed. He was fast bleeding to death. He saw a surgeon hastening to the front, and called for his help. His life could be saved in a moment if some one would bind up the artery. The surgeon dismounted from his horse and gave the needed relief. As he turned to go the man exclaimed, "Doctor, what is your name?" "O, no matter," replied the physician. "Yes, doctor, I want to know your name; I want to know your name; I want to tell my wife and my children who it was that saved me." The Holy Spirit puts an impulse like that into the heart of the saved Christian. Christ comes to us binding up our broken hearts, healing our wounded spirits, saving our dying souls, and we feel it is as little as we can do to tell others of Him. We are glad to confess Him anywhere and everywhere under the impulse which the Holy Spirit awakens. A little boy was dismissed healed from one of our hospitals not long ago. The nurse had been kind to him. He felt that he owed to her his life. When the hour came for him to leave he threw his arms about the nurse's neck and exclaimed, "My mother will never hear the last of you!" He was going to sing her praises to every one he met. It was gratitude—a great, warm, thankful gratitude—he felt, and he was going to express it. It is thus the Holy Spirit works in the hearts of men, moving them to a recognition of what Christ has done for them, and then gladly, gratefully to confess Him everywhere.—*G. B. F. Hallock, D. D.*

134. RIGHT RELATION TOWARD THE HOLY SPIRIT.

THE question of the relation in which we live to the Holy Spirit is an all-important one. One of Frances Ridley Havergal's poems tells of an Æolian harp which a friend sent her with a letter de-

scribing the wonderful sweetness of its tones. Miss Havergal took the harp and thrummed its strings, but there were no thrilling strains, only common music. She then read the letter again, and found instructions which she had overlooked at first. Then she raised the window and put the harp under the sash. Now the wind swept over the strings, and the room was filled with the melodious strains such as no fingers of man could have produced. Only when the breath of heaven blew upon the harp could its marvelous music be brought out. The human soul is such a harp. Human fingers call out much that is lovely and sweet; but it is only when the chords are swept by the breath of heaven, by the Holy Spirit, that its noblest music is brought out. The music came when the harp was in right relation with the wind. How important that we shall be in right relation with the Holy Spirit; that we get and stay where the breath of heaven can sweep over us!

“Come, Holy Spirit, Heavenly Dove,
With all Thy quickening powers;
Kindle a flame of sacred love
In these cold hearts of ours.”

When in the right relation, the blessing comes. In speaking of a body of Christians who had earnestly been seeking in prayer for the Spirit's presence, one, in describing the experience that came to all, said, “A conscious wave of blessing was felt throughout the whole gathering.” Another used these words in describing the experience of another company, met in a spiritual retreat, “A warm wave of blessing passed through the whole company.” We are sure that there is such a thing, both in public worship and in the privacy of life, as being in such a relation to the Holy Spirit as to have His felt presence and great blessedness resulting.—*G. B. F. Hallock, D. D.*

135. GRIEVING THE HOLY SPIRIT.

WE have read an account of a boy who had a dove so tame that it would perch upon his shoulder and take food from his hand. One day he held out a tempting morsel, and, being in an ill-natured mood, just as the dove was about to eat he closed his hand. The bird turned away disappointed. He held out his hand

again. The dove came forward timidly, but once more the hand was closed. With drooping wings the dove went to the other corner of the room. Once more the hand was extended. This time the bird hesitated. Finally it came forward slowly; it was just about to take the food when the hand was again closed. Then the dove spread its wings and flew away, and the boy never saw that dove again. The Holy Spirit may be grieved, effectually grieved. His gentle monitions may be so slighted, His wooing influence so evil-treated, that in sorrow He will suspend His gentle ministry. The Holy Spirit is a tender Spirit; and no violent resistance or gross form of conduct is necessary to cause His departure from the soul.—*G. B. F. Hallock, D. D.*

136. THE VISION OF A WIFE'S HAND.

YEARS ago, when there was a great war in this country between the Northern and the Southern States, a young man from Pennsylvania, connected with the 101st Regiment, was captured in North Carolina and taken to the Andersonville Prison, in Georgia. He remained there for several months, nigh to starvation, nearly naked, sleeping in the damp dews of the night, exposed to the heat of the day, until fever, hunger, and homesickness reduced him so much that two months later he weighed but seventy-two pounds. His comrades and himself, feeling the near approach of death by starvation in that prison pen, engaged together and secretly dug a tunnel under the stockade. Week after week, by night, while one held a blanket that the guards upon the stockade might not see them, they carefully and cautiously dug out dirt and carried it away to another corner of the stockade. At last their tunnel was complete, and five of them one night entered the tunnel and emerged in a little piece of woodland, where now is the cemetery and where so many soldiers' names have been recorded. As they rose from it they were discovered and the guards began to fire. By a previous arrangement each took his own way, no two together; and this friend of whom I speak wandered about in the plains of Georgia, living upon bitter roots until he was too faint to travel any farther. There, on the banks of the Chattahoochee River, he lay down to die. He concluded that it was no use to strive further. Nearly naked in his tattered rags he lay

down in the heat of the sun. He cared no more for Confederate enemies, no more for things of this life, and set his whole mind on the things of the other world, and swooned.

In the middle of the day he felt the touch of an angel's hand—a hand placed on his brow, and then passed over his face. Its coolness, the inspiration of its softness, the living magnetism, brought him sufficiently to himself, so that he opened his eyes and looked up in the face of a poor country girl of Georgia. Her hand was upon his forehead, and when he looked up into her eyes her expression of sympathy was great. When she asked him if he was sick he had not the power to make a reply. She hurried down to the river and brought him water and poured it upon his face, and finally upon his entire form, to cool him somewhat from the fever. Then she notified her mother, living in a miserable mud hovel near by. Her mother came out and looked at him, saying, "Poor thing, thus to die!" They dragged him to their own hovel; they gave him such restoratives as they could; they made a set of clothing out of their own clothes which they tore up for the purpose, and then said: "God forbid that we should prevent your getting home! Although we believe in the Confederate cause, and think that you are wrong, yet God forbid that we should hinder you! We will not help you further; we dare not; but if at night you are strong enough you can take this bundle of provisions and try to find your way to the North. The north star is over the peak of yonder mountain."

At night he started again, with new courage, refreshed in body somewhat, and managed to reach our army at Marietta. At Marietta they welcomed him, and the pickets carried him in bodily to the hospital. In the hospital he lay a long while, but he recovered. From the western part of this State he went in 1865 to look over the Andersonville Prison and to find, if possible, the persons who had saved his life. He found the young woman—a girl of fifteen when he had first met her—and also her mother. She was a widow, and the girl was her only child. He brought them to Pennsylvania, gave the girl an education, married her, and through long years they lived together in a divine sweetness that is only known in sacred domestic circle.

But my illustration comes in with the story of his death, for

his wife died in Pennsylvania just before the Spanish War. He enlisted again, as an old man, in the war and went to Cuba, and in the attack upon Santiago he was shot and carried back to the shore. He lay there upon the sand, in the shade of their improvised tent, and the physician said to him: "I do not think you can live. I will have to tell you that it is of no use for us to try to repair at your age those wounds, except temporarily, because we will kill you if we do. Now, man, be strong; be strong." In the night he awoke from his sleep, and said: "Whose hand is on my head? Ah, I know it. I know that hand. So you have come again?" He looked up, his eyes brightened, he grew excited, his fever rose; but he said: "Keep your hand on my forehead, dear wife; only keep your hand on my forehead, and I will die without a tremor. Keep your hand on my forehead!" When they came around to minister to him he said: "Please keep away; please keep away. Wife, keep your hand on my forehead." Then, still begging her not to move her hand, he died away into that life wherein loving souls are never separated. But his wife's hand was on his forehead when he died.—*Russell H. Conwell, D. D.*

137. THE TOUCH OF AN ANGEL'S HAND.

I REMEMBER being in Rome, in 1868, alone without a friend, and the Roman fever upon me. I staggered back to my hotel and went up to my little room and gave myself up to the fever. I told the landlord that I was sick, but I dared not tell him the indications, for fear he would turn me right out on the street, with the contagious Roman fever. So I went up and shut the doors, raised the windows, and then lay down, knowing well that it was a dangerous fever. I thought of my wife, I thought of my child; and that night, before the fever began to rage until I lost my sensibilities, I yearned and prayed for one more look at the dear old home. I remember nothing of the succeeding days until I opened my eyes one morning; the sun was shining in, and over me was leaning a sweet-faced sister of the Roman Catholic Church. Her hand was upon my head, and as I looked up into that sacred face, seemingly so devoted to God, and looking into those womanly eyes so human, so spiritual, and felt the touch of that hand upon my forehead, I believe it was an angel sent of God to me. Once

before that, during the war, in the Cooper's Shop, in Philadelphia, I had been brought from the battlefield wounded, and lay there insensible, and woke to feel the pressure of a woman's hand placed upon my forehead whom I would give much to now see. I believe it was an angel sent of God to smite me on my face with the touch of her sacred hand. All through the years since that Roman fever I have dreamed frequently that I was sick again and that my eyes opened once more, and I looked into that sacred face, and I felt the touch of that motherly hand. To me it was Christian. Although we differed in denomination far, though I could not approve of her Church, yet that act was Christianity pure and simple. God let His blessing come upon me, and I stand in this pulpit to testify of His goodness then in sending that sister to care for an entire stranger, one she had never seen before, and one she has never seen since.—*Russell H. Conwell, D. D.*

138. REWARD OF WHOLE-HEARTED SERVICE.

DR. L. A. BANKS says: "An amusing story has been told of President Kruger, of the Transvaal Republic. It seems that a few years ago he presented, on behalf of the State, a piece of land amounting to an erf for the building of a Dutch Reformed church. Soon afterward he was approached by an influential Jew, who tendered a similar request on behalf of a Jewish congregation. The president promised to consider the request, and soon afterwards announced that he had granted it. A little while later, however, he was waited on by his Jewish friend, who complained that the piece of land they had received was only half the size of that given for the Dutch Reformed church. 'Well,' retorted Kruger, 'what fault have you to find? They believe the whole Bible, so they get an erf; you only believe half the Bible, and you get half an erf.' However one may agree or disagree with Kruger, it is undoubtedly true that, in order to get the full rewards of the Christian life we must throw ourselves into the service of God with a whole-hearted devotion."—*Contributed by J. H. H.*

139. POURING OUT LIFE IN SERVICE.

MR. BOWLES, in serving his generation, put his very life into it. Dr. Holland, after his associate's death, wrote as follows: "As

I think of my old associate and the earnest and exhausting work he was doing when I was with him, he seems to me like a great golden vessel, rich in color and roughly embossed, filled with the elixir of life, which he poured out without the slightest stint for the consumption of the people. We did not know when we tasted it and found it so charged with zest, that we were tasting heart's blood; but that was the priceless element that commended it to our appetites. A pale man, weary and nervous, crept home at midnight, or at one, two, or three o'clock in the morning; and while all nature was fresh and the birds were singing and the eyes of thousands were bending eagerly over the results of his night's labor, he was tossing and trying to sleep. Yet this work, so terrible in its exactions and its consequences, was the joy of this man's life—it *was* his life."—*Contributed by J. H. H.*

140. HOW TO SECURE SUCCESS IN LIFE.

"OFTEN it is said of a man, 'He is not a success.' But who can tell what a success is? Columbus discovered a new world and died in misery. Napoleon created an empire and died like an eagle chained to a rock. Cæsar stood as the first man in Rome and fell assassinated by friends whom he trusted. Alexander founded an empire, conquered nations, and died as the result of a drunken debauch. Nebuchadnezzar built Babylon and filled it with his glory, and yet was driven to dwell among the beasts of the field. Mozart composed strains of matchless melody and was buried in the potter's field. Herod reached the acme of his glory when the acclamations of the people hailed him as a god, and then was smitten by the angel, eaten with worms, and sunk into a dishonored grave. 'Count no man happy till he is dead,' said the ancient monarch. And who can tell what will be the outcome of any of his enterprises or undertakings? No matter what a man does or undertakes to do in this world, the results are forever uncertain. But he who serves God, works for the Lord, and wins souls, may be sure of the results. 'They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.'"—*Contributed by J. H. H.*

141. HONESTY TELLS THE WHOLE TRUTH.

A MAN once said to Mr. Moody: "If I become a Christian it will bankrupt my business. I am a soap manufacturer, and every good thing I say about my soap is true; but there is one thing I do not say: it rots clothes. If I should tell all the truth about it nobody would buy it." Let us hope that he did not persist in bartering his soul for soap; but he had the true conception of honesty, which demands that we should not act a lie by refusing to tell the whole truth. A story with a moral is told of A. T. Stewart's first day in business. A clerk told a lady that the colors in the calico he sold her would not fade. When she left Mr. Stewart said to the clerk: "That woman will find that you misrepresented those goods, and after a few days she will return and want her money back, and she will be right. I do not want my customers deceived as to the quality of goods." "Well, Mr. Stewart," replied the clerk, "if that is to be your way of doing business I will seek employment elsewhere; you will not last long." But A. T. Stewart did last. However, I have not since heard from that clerk.—*A. C. Dixon, D. D.*

142. TWO HONEST CLERKS.

A YOUNG man in a New York jewelry store was asked by a lady for a gold ring of eighteen carats. He informed her that the best rings they had on hand at present were only sixteen carats. After the customer had gone the proprietor reprimanded him, saying, "That woman does not know the difference between sixteen carats and eighteen carats, and you should have sold her a ring." "But," answered the young man, "I can not deceive anybody." The proprietor replied, "Little misrepresentations like that are legitimate in business." I presume that the clerk fell into the ways of business suggested by his employer, and if he became a robber by taking money from the till, that proprietor was to blame, for he gave him the first lesson in dishonesty. Dr. Thain Davidson tells of another young man, who, in measuring off some silk, noticed a flaw and frankly told the lady customer that the silk would not suit her because of the flaw. Two days afterward an old farmer in the country received a note which had in it this sen-

tence: "Your son is not sharp enough for business. He will never make a merchant." The next train brought the farmer to the great city, and he hastened to the store to see what was the matter with his boy. When he was informed by the merchant of his boy's foolish act in telling the customer of the flaw in the silk, and thus failing to make a sale, the farmer said: "I wish you to know, sir, that I am proud of my son, and would not have wished him to act otherwise than he has done. God will provide another opening for him." Happy the father who has such a son, and happy the son who was blest with such a father!—*A. C. Dixon, D. D.*

143. CONSCIENTIOUSNESS IN BUSINESS.

A BUSINESS man in Boston said to me the other day: "I am bothered with rogues and liars amongst my employees. Business would be a delight if I could secure only honest men." He was willing to pay for honesty. The superintendent of the Assaying Office in New York City told me that most of his employees were Christian men, some of whom had been with him thirty years, and their wages were increased because they were known to be perfectly reliable. Men who handle gold dust, to be worth anything at all, must be honest and reliable. Young Adam Clarke was discharged because he refused to stretch a piece of cloth that he might make it measure the required length, and as a result we have "Adam Clarke's Commentaries on the Bible," a monument of learning. If Adam had consented to stretch the cloth he would doubtless have remained a clerk, provided he had not found his way into the penitentiary. I do not even know the name of the merchant who discharged him. People are not careful to preserve the name of such people.—*A. C. Dixon, D. D.*

144. AN ENEMY OF BUSINESS LIFE.

LAZINESS is the worst enemy of business life. Thomas Edison, when asked for the secret of success in his life, replied, "I never look at the clock." Most of us like to have a clock in full view, so that we may see just when to stop work. We forget that work in itself is a blessing. Adam in his purity was placed in a garden, not that he might enjoy flowers and fruits, but that he might

tend it. The restored Eden, which we call heaven, is a place of service. Out of work, even here, means out of heaven. A heaven of everlasting lounging, for which some Orientals sigh, has no place in the Scriptures. If the workman wants short hours, that he have a change of work from the manual to the mental or spiritual, he deserves the enactment of an eight-hour law; but if he wants short hours that he may lounge in the saloon, or even at home, lazily wasting time, he would turn a blessing into a curse. A lazy fellow was asked why he slept so late in the morning, and he replied: "I am employed hearing counsel. Industry advises me to get up, and sloth insists that I lie still. There are so many reasons, pro and con, that it takes a long time to argue the case, and dinner-time may arrive before it is settled." Listening to the arguments of sloth has wrecked many a life. It is the man who regards the case as settled on the side of industry who does anything in this world.—*A. C. Dixon, D. D.*

145. GREED OFTEN OVERREACHES ITSELF.

SEVERAL years ago, in the oil regions of Pennsylvania, a pastor invested his savings in a well which yielded some oil and much salt water. A greedy neighbor bought the land adjoining his and sank a well, hoping that he would drain off the oil from the pastor's well; but the result was the opposite of what he expected, for he drained off the salt water into his own well, and left the pastor's well to flow freely with a good quality of oil. And this is a parable that grasping greed needs everywhere to remember. The man who would impoverish his neighbor for his own enrichment is certain to impoverish himself. Even if he should succeed in getting his neighbor's money he will impoverish his own soul, and soul poverty is the worst pauperism.—*A. C. Dixon, D. D.*

146. A YOUNG MAN'S RUINED LIFE.

A YOUNG man in Philadelphia who was discharged on account of drunkenness and other dissolute habits, wrote the following letter to his employer: "Sir—I came into your service uncorrupt in principles and in morals, but the rules of your house required me to spend my evenings at places of public entertainment and amuse-

ment in search of customers. To accomplish my work in your service I was obliged to drink with them and join with them in their pursuit of pleasure. I went with them to the theater and the billiard table, but it was not my choice. I went in your service; your interest required it. I have added thousands of dollars to the profits of your trade, but at what expense you now see and I know too well. You have become wealthy, but I am poor, indeed; and now this cruel dismissal from your employ is the recompense I receive for a character ruined and prospects blasted in helping to make you a rich man." This rich man deserves that the furies of a lashing conscience shall follow him through time and eternity if he does not repent and make amends for the wrong he did that young man. The young men who are reared in Christian families, when informed that they are expected to do this dirty work, revolt against it, but sometimes make the plea of necessity and submit. Their finer instincts are like an ivy vine I saw the other day which a barber had planted in his large window, and was trying to make it grow away from the light into the darkness of his room. He had fastened it down along the wall, and when I saw it the stem and every leaf was turned toward the light. The whole vine was in revolt against such treatment. Many a young man with Christian instincts does revolt against the efforts of his employers to train him into familiarity with the dark ways of sin and shame, but seems as helpless as this vine to stop the process. Only God can help him. May he yield to this gravitation toward the light and ever refuse to be trained toward the dark, where there is only withering and death.—*A. C. Dixon, D. D.*

147. THE BUSINESS MAN'S SUPREME TEST.

QUEEN ELIZABETH asked a rich merchant to go on a mission for the crown. The merchant remonstrated, saying that such long absence would be fatal to his business. "You take care of my business," replied the queen, "and I will take care of yours." When he returned he found that his business, through the patronage and care of the queen, had increased in volume, and he was richer than when he left. So every business man can afford to place the interests of Christ's kingdom first; for the promise is

clear and unmistakable, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." Make money for Christ, and He will make money for you. Supply His needs, and He will supply yours. Keep His laws, and He will keep you. Do His will, and He will look after your welfare. If losses come He will see that they are ultimate gains. Link your destiny in time and eternity with Jesus Christ, and bankruptcy will be impossible. Prize the spiritual above the material. Transmute the seen and temporal into the unseen and eternal. Lay up treasures in heaven, so that death, which impoverishes the rich worldling, will be your enrichment. Ever seek Christ's "Well done" here, and you will receive it hereafter—*A. C. Dixon, D. D.*

148. THE SOUL'S LIFE AND POWER.

WHAT can the sapless tree do? Can it bud, blossom, yield fruit? Nay. And that lifeless body, what can it do? It is pale, cold, lifeless, stiff, useless. And yet here we have every part and element of a perfect human body. See, here are bones, muscles, nerves, flesh, brain, heart, lungs, arteries, veins, organs of perception and sensation. Here is even blood, though watery and stagnant. But something is wanting. What? Need the question be asked? Life is wanting; and without life there can be no motion. The soul has gone, and though you may apply the battery and thereby cause the muscles to twitch, the nerves to tingle, the hands and feet to move, the eyes and mouth to open, and possibly the whole frame to rise and stand before you with frightful look; yet, if the life principle is not there, in vain your efforts—the body will be powerless. Now, what the soul is to the body, that, likewise, is the Spirit to the soul. We well know what the body is without the soul. Would we as well knew that the soul without the Spirit is as dead, deaf, mute, inactive, useless. Powerless it is and forever must remain, unless life from God is infused into it. It must be made alive by Christ Jesus. It must be born again by the Holy Spirit. I have seen a land-locked lake along the New Jersey shore that was shut away from the great ocean by a heavy bar of sand. Days grew into weeks, and weeks into months, and the surface of the lake was only stirred by wind and

oars of rowboats. But one night a high tidal wave passed over the long bar of sand, and the half-stagnant water was purified, and the lake was united to its great parent and thereby stirred to its very depths by the mighty and continued pulsations of the great sea. Who has not seen some soul, that had been separated from God by the heavy bar of sin, purified, cleansed, stirred, and brought into blessed union with the eternal and infinite source of life and power by the "inrolling and overflowing tide of the Holy Spirit."—*G. R. Robbins, D. D.*

149. THE HOLY SPIRIT AN INTERPRETER.

THE Holy Spirit is God's decipherer, letting His people into the secret of celestial experiences. As it would be quite impossible for me to read the letter of this Book to-night without the light coming from the above electric lights, so is it impossible for us to read the spirit under the letter of this Book without the light which comes from beyond the vaulted skies. Without the microscope we can not minutely and scientifically examine the insect; without the telescope we can not trace the march of the stars; and so we can not behold the things of God in the Bible without a spiritual organ, which is the Holy Spirit. I grant you this organ will not make any new revelation. I have turned the telescope upon the heavens at midnight, and gazed upon stars and planets. What did that telescope do for me? It enabled me to see with my eye what it was not possible for me to behold without the telescope. It did not, however, enable me to see anything that had not been there for centuries before. Thus, though the Spirit does not add a single gem of truth to the Word, yet He does enable us to see what otherwise would remain in darkness and unknown obscurity.—*G. R. Robbins, D. D.*

150. THE JOY OF SUFFERING WITH CHRIST.

PAUL could avow valiantly that he was ready to be offered up, and there can be no question which was the happier man—he in the Mamertine prison or the beastlike Nero in his palace. Socrates, who refused not to die if it were for the good of Athens, drank that cup of hemlock with a serener feeling than any of his

judges could have had that day. The Christian martyrs could sing praises to God even while the crackling flames enveloped them. It is recorded that at the dedication of the temple, when Solomon was offering sacrifice, the Levites played with their instruments of music and the priests sounded their trumpets. Sacrifice is always accompanied with music. It is always more blessed to give than receive. The good Samaritan was happier walking along the flinty road than the man whom he had rescued. Zaccheus never knew such joy in his life before as when he shared his goods with the poor. The rich young man who would not make the self-renunciation, and who "went away sorrowful," never guessed the joy that was just within his reach. They make an incalculable mistake who think to commiserate with fathers and mothers over the cares and solitudes and expenditures that their children bring them. The very bearing of these burdens is the best gift heaven can bestow. The student who gives himself to laborious researches in the midst of poverty for the sake of finding truth does not ask our pity. He has his exceeding great reward in his very quest. The teacher who wears himself out for his scholars' sake does not invite us to condole with him. Every day it is a delight to him to lead into the paths of knowledge the eager souls who are inquiring the way. The physician who spends laborious hours and turns night into day for the sake of his patients gets a larger reward than his fees will ever come to. He knows the deep gratification of saving human lives. The soldier dying on the battlefield for the sake of the country and the flag he loves so dearly, is content. In his soul there is a rapture unknown to the man of many millions who has simply grasped and hoarded for his own self-gratification. The surest way to find joy is not to seek it. It is a by-product of love and sacrifice for others. He that would save his life shall lose it.—*Levi Gilbert, D. D.*

151. CONDITIONS OF EFFECTUAL WORK.

SOME time ago Ex-President Roosevelt, in an address to the American Tract Society, said: "Among the members of this congregation is a man who in his prime served as the fleet engineer

of Farragut when Farragut went into Mobile Bay. That was forty-one years ago. The ships and the guns with which Farragut did that mighty feat are now almost as obsolete as the galleys that fought for the mastery of the Ægean Sea when Athens waged war on Sparta. They could no more stand against a modern ship than could the ships that fought against the Invincible Armada in 1588. But if the need ever comes for this Nation to call on its sons to face a foreign foe, the call will or will not be made in vain, just exactly according to whether we do or do not still retain the spirit which drove Farragut and the men under him onward to victory." The guns change, the ships change; but the quality in the men behind the guns, in the men that handle the ships, are the same as ever. Men demand work and methods of work that appeal to men. Should our country build a navy of galleys and equip them with guns of the Armada, and then issue a call for men to enlist, how many would respond? Not a single man. However, when we come to the Church and Christian work men are invited to make use of the ships and guns and even the ammunition of Luther, Menno, and Wesley. What is the result? Men are not enlisting. They can not do it and retain their manhood. We need the spirit of the men of the past; but the things that belong to the past alone—let the dead bury its dead. Forgetting the things which are behind, and stretching forward to the things which are before, let us press onward toward the prize of the high calling in Christ Jesus.—*S. K. Mosiman, Ph. D.*

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